

# THE CHRISTIANS DAILY WALKE

in holy SECVRTIE  
and PEACE.

Being an Answer to these Questions,

1. *How a man may doe each present dayes work,  
with Christian Chearefulnessse?*

2. *How to beare each present dayes crosse with  
Christian Patience?*

Containing familiar Directions; Shewing

1. *How to walke with God in the whole cōurse of  
a mans life.*

2. *How to be upright in the said walking.*

3. *How to live without taking care or thought  
any thing.*

4. *How to get and keepe true peace with GOD;  
wherein are manifold helpes to prevent and  
remove damnable Presumption; also to quiet  
and to ease distressed Consciences.*

First intended for private use; now (through impor-  
tunity) published for the common good.

By HENRY SCVDDER, *Preacher of the Word.*

The fourth Edition, corrected and amen-  
ded by the Author.

*Thine eares shall beare a voyce behind thee, say-  
ing; This is the way, walke ye in it, I sa. 30. 31.*

LONDON;

Printed by I. B. for Henry Overton, and are to  
be sold at his Shop, at the entring in of Popes-  
head Alley out of Lumbard-street. 1631.



THE  
CHRISTIAN  
WARRIOR

1850

Vol. 1

No. 1

1850

1850

1850

1850

1850

1850

1850

1850

1850

1850

1850

1850

1850

1850

an  
ce  
na  
be  
it  
an  
a  
E  
fr  
mor

Scudder, H.



# The Epistle to the READER.



*H*E searching out of  
Mans true happi-  
nesse hath exercised  
the wits, and Pens of  
many Philosophers  
and Divines with a different suc-  
cesse.

I. Some, by a mistake of the end,  
have erred about the meanes. All  
their enterprises have ended in Va-  
nitie, and Vexation, whilst they  
have caught at the shadow of fruit  
in a hedge of thornes, and have neg-  
lected the tree it selfe, whence the  
fruit might have bin gathered with  
more certaintie, and lesse trouble. I

## To the Reader.

Ephe. 4. 18

Gen. 19. 11

ει φιλαρή-  
σιαν αὐτὸν

Act 17 27

Ephe. 1. 18

Heb. 5 12.

αιδνησιαι

Sensus e-  
terni.

Vita car-

is animae

ita beata

boni vita

Deus est.

Aug. 19. de

civit. Dei.

cap. 26.

marvaile not at Varroes report of  
288. severall opinions about this  
subiect, when I consider Mans na-  
turall corruption, whose under-  
standing is so darkned, that (as  
those Sodomites were weary in  
seeking the doore of Lots house)  
so in vaine have the wisest Hea-  
then sought the happinesse, which  
(though, like blind men, they gro-  
ped after it) they could never find.  
And his spirituall appetite, and  
taste is so distempered that hee can  
image of the chiefe good, no better  
then a sick-man can doe of the best  
meates.

2. Others, having the eyes of  
their understanding lightened  
and their senses exercised to dis-  
cerne both good and evill, have  
concluded that mans true happine-  
sse consists in the soules enjoyment  
of God, by an holy conformity, and sweet  
communion with him.

For, What else is true happi-  
nesse then the enjoyment of  
chiefe good? And that God



## To the Reader.

the chiefe good, appears in this, that all the properties, which raise up goodnesse to the highest top of perfections, are in God only. For he is the most pure, perfect, universal, primary, unchangeable, communicative, desirable, and delightfull good: the efficient, patterne, and utmost end of all good; without whom there is neither naturall, morall, nor spirituall good in any creature. Our conformance to him the Apostle Peter expresseth, when hee saith, that the Saints are made partakers of the Divine nature; That is, they are renewed in the Spirit of their minde, and have put on the new man, which after God is created in righteousness, and true holiness. So that they have 1. A new light in their understanding faculties, that they know God, not one as Creatour, but as Redeemer also of the world, and whilst they behold, as in a mirror, the glory of the Lord, with open face, they

A 3

are

Ioh. 1.5.

Gen. 1.31

Gen. 1.27.

1 Pet. 1.16

Pro. 16.4.

Mat. 19.17

2 Pet. 1.4.

Eph. 4.23.

24.

Col. 3.10

Ioh. 17.3.

Scudder, II.

## To the Reader.

Es. 53. 11.

Rom 8. 24.

1 Cor. 13. 9  
12

Rom. 6. 17.

ὑπακούσα-  
τε εἰς οὐ  
παρεδόθη-  
τε τῷ πνε  
δίδαχῃς.

Eph. 1. 13

are changed into the same image from glory to glory, as by the spirit of the Lord. This knowledge is begun in this life, in the knowledge of Faith, and shall be perfected in the life to come, in the knowledge of sense: this is in a glasse; that shall be face to face. Secondly, they have a new life in their will and affections, that is, they have disposition and inclinations, in their hearts, suitable, and conformable to the directions of the Word. This the Apostle Paul intended, when he said of the Romans, that they had obeyed from the heart, the forme of doctrine, whereunto they were delivered. He saith not, which was delivered unto you, but whereunto you were delivered, that is, the Word is as a mould wherein to being cast, you are fashioned according to it. Hence it is, that the Saints are said to be Sealed with the holy Spirit, because as the Scale leaves its print upon the Waxe, so the Spirit makes holy impression.

## To the Reader.

*pressions in the soule : this is called the writing of the Law in our hearts; in allusion whereunto the Apostle compares the hearts of beleevers to Tables, the Ministers to Pennes, the Spirit to Inke (without which the Penne can write nothing) and the affections or Conversation of these beleevers to an Epistle, and this is said to be read and understood of all men, when they walke as examples of the Rule,* 2 Cor. 3. 2.

3. Hence it is that godlinesse hath a self-sufficiency ioyned with it, 1 Tim 6. 6. Because a man is now in Communion with G O D, whose face when a man beholds in righteousness, hee shall be satisfied with his image. Ps. 17. 15. Hence comes that peace of Conscience, joy unspeakeable and glorious, and that holy triumph and exultation of Spirit, which you may observe in the Apostle Paul.

Having briefly shewed what this conformitie, and communion with

Ier. 13. 1. 2.

2 Cor. 3. 2, 3

1 Tim. 6. 6.  
ἐν εὐεβείᾳ  
μὴ αὐταγ-  
χίας.

Psal. 17. 15

Rom 5. 1.

1 Pet. 1. 8.

Rom 8. 35.  
ad finem.



## To the Reader.

In homini-  
bus secun-  
dum statum  
præsentis  
vitæ, est ul-  
tima perfe-  
ctio secun-  
dum opera-  
tionem qua  
homo con-  
tingitur  
Deo.

Tho. Aqu. 1  
2da. qu. 3.  
Art. 2. ad 4

God is. I will adde one, or two words more to make it manifest, that onely those are truly happy which are in this estate. I may spare quotations of Writers, who concur in this opinion. None of sound iudgement have denyed it, the best Schoole-men have determined, and concluded it, and there is good reason for it. For, 1. mans utmost end is that it may be perfectly well with him, which hee can never attaine unto without communion with God, who is the chiefe of Spirits, and the best of goods. Other things are desired, as subordinate to this. The body is for the Soule, as the matter for its forme, or the instrument for its agent. Humane wisdom and morall vertues are desired, not for themselves, but for the fruit that is expected by them, as glory, pleasure, and riches. Fame, or glory is desired not so much for it selfe as for the opinion of others, whence its called *dōxa*. Wordly and bodily pleasures are

## To the Reader.

are excessively desired, as drinke in a Feaver, or Dropſie, better it is to be without the malady then to enioy that remedie. Riches are desired not for themselves, but for the ſuſtenance of life. Life is not ſo much desired for it ſelfe as for the enioyment of happineſſe, which when a man hath ſought in the labyrinth of earthly vanities, after much vexation, and diſquietment of ſpirit, hee muſt conclude, that it is onely in that trueſt and chiefeſt good, which is the fountaine, whence true delight firſt floweth, and the obiect, wherein at laſt it reſteth.

Secondly, That is mans happineſſe, in the poſſeſſion and enioyment whereof his heart reſteth beſt ſatisfied. So farre a man is from true happineſſe as hee is from full contentment in that which hee enioyes. The Bee would not ſit upon ſo many flowers, if ſhee could gather hony enough from any one, neither would Salomon have tryed ſo many con-

Tristes exitus esse voluntatum,  
quisquis remiſci ſuarum libidinum  
vollet intellegere: que & beatos efficerere poſſent  
nihil cauſe eſſet quare pecudes  
queq; beate eſſe dicatur  
Boetius de conſol. 3.  
prof. 7.

## To the Reader.

Ier. 2. 13.

Gen. 3. 5.

clussions, if the enioyment of anie creature could have made him happy. Would you know the cause why so many (like Ixion) make love to shadowes and leave the substance, or (that I may speake in a better phrase) forsake the fountaine of living water, and dig to themselves broken Cisternes that will hold no water? Briefly, it is because man, who in his pride would have seene as much as God, is now become so blinde, that hee seeth not himselfe. For if men knew either the disposition of their soules by Creation, or the distemper of their soules by corruption, they would easily escape this delusion.

I. The soule is a spirituall substance, whose originall is from God, and therefore its rest must be in God; as the Rivers runne into the Sea, and as every body rests in its center. The noblest faculties are abused, not improved, abused, not employed, vexed not satisfied, when they are yoked and subiect to these



## To the Reader.

these in'erious objects, as when Ne-  
buchadnezzar fedde amongst  
beasts. Or when as they that  
were brought up in Scarlet, em-  
braced the dung. Or as when  
Servants rode on horse-backe,  
and Masters walked like Ser-  
vants on the ground. Or as  
when 70. Kings like dogges did  
eate bread under Adoni-bezecks  
table : Or as when Sampson made  
the Philistims merry with his eyes  
put out.

Dan. 4. 29.

Lam. 45.

Ecc1.10.7.

Judg. 1:7.

Judg. 15.

2. Consider the soule as it is now in this state of corruption, nothing can now content it, but that which can cure it. The soule is full of sinne, which is the most painefull sicknesse; hence the Prophet compares wicked men to the raging waves of the Sea, that is never at rest, whose waters cast up mire and dirt; what will you doe to comfort him that is heart-sicke? Bring him the choisest delicates; Hee cannot relish them; Compasse him about  
ry company, and musicke,  
with mery  
It s

Esa. 57.1.

*Its*

## To the Reader.

It's tedious and troublesome to him: bring him to a better Chamber, lay him in an easier bed; all will not satisfie him. Bring the Physician to him; then he conceives hope; let the Physician cure him of his distemper, and then hee will eat courser meat, with a better stomacke, and sleepe on a harder bed, in a worse chamber, with a more quiet and contented heart.

Luk. 12. 20

Inst so it is with a guilty Conscience, though hee is not alwayes sensible of it. What comfort can his friends give him when God is his enemy? What delight can hee take in his stately buildings, or frequent visits, who may expect, even this night, to have his soule fetcht away from him, and to be cast into hell amongst Devils? What is a golden chaine about a Leprous person, or the richest apparell upon a dead carrosse? Or, what comfort will a costly banquet yeeld to a condemned malefactor, who is now going to execution? Surely

## To the Reader.

ly no more than Adam found, when hee had sinned in the Garden, or then Hamon had, when Assuerus frowned on him, in the banquet. On the other side, Let a man bee in peace with God, and in a sweet communion, enjoy the influence of heavenly graces, and comforts in his soule, he can rejoyce in tribulation, sing in prison, solace himselfe in death, and comfort his soule against principalities, and powers, tribulation, and anguish, height, and depth, things present, and things to come. This true happinesse which all men desire, (but most misse it, by mistaking the roadie way conducing to it,) is the subject matter of this Booke. Here you shall learne the right way of peace. How a man may doe every dayes duty, conscionably, and beare every dayes crosse comfortably; receive it thankfully, and read it carefully.

But this course is too strict.  
In badly distempers we account  
that

Gen. 3. 10.

Est. 8. 6, 7. 8

Rom. 5. 3.

Act. 16. 25.

Psal. 23. 4.

Esa. 38. 3.

Rom. 8. 38,  
39.

Rom 3.

Obiect. 1.

Ans. w.



## To the Reader.

that Physician the wisest and best, who regards more the health than the will of his patient. The Carpenter squares his worke by the Rule, not the Rule by his worke. Oh miserable man, what an Antipathy against truth is in this cursed corrupted nature, which had rather perish by false principles, then be saved by receiving and obeying the truth ! But secondly, as it's strict so it's necessary, and in that case, strictnesse doth not blunt, but sharpen the edge of industry to duty. Therefore saith our Saviour, strive to enter in at the straight gate,, that is, therefore strive to enter, because the gate is straight. Bradford well compared the way of Religion to a narrow Bridge, over a large and deepe River, from which the least turning awry is dangerous. Wee see into what a Gulfe of miserie Adam plunged himselfe, and his posterity by stepping aside from Gods way. Therefore forget not these Rules of the Apostle ; Walke  
cir.

Luk. 13. 24

## To the Reader.

circumſpectly, and make ſtraight ſteppes to your feet, leſt that which is halting be turned out of the way.

But many of Gods children attaine not to this ſtrictneſſe, yet are ſaved.

It's true; though all Gods children travell to one Countrey, yet not with equal agility and ſpeed, they all ſhoote at one marke, yet not with the ſame dexterity & ſtrength. Some difference there is in the outward action, none in their inward intention, ſome inequality there is in the event, none in the affection: in degrees there is ſome diſparity, none in truth and uprightneſſe. All that are regenerate are alike ſtrict in theſe five things, at leaſt. Firſt, they have but one path, one way wherein they all walke. Secondly, they have but one rule to guide them in that way, which they all follow. Thirdly, All their eyes are upon this rule, ſo as they are not willingly ignorant of any truth.

Nor

Ephes. 5. 15  
Βλέπετε  
πῶς ἀνε-  
βάς περι-  
πατετε.

Hob. 12. 13  
Obiect. 2.

Ans.

Eſay 35. 8.

Gal. 6. 15,  
16

2 Pet. 5.

## To the Reader.

Rom. 1. 18

Ier. 6. 16.

Luk. 1. 9

Heb. 13. 19

Gen. 17. 1.

Gal. 6. 1.

Mat. 23. 1.

Psal. 1. 1.

Nor doe they suppress, or detaine any knowne truth in unrighteousnesse, but they stand in the waies and aske for the old way, which is the good way. Fourthly; They all desire, and endeavour to obey every truth; not onely to walke in all the Commandements of God without reproofe, before men, but also, in all things to live honestly and uprightly before God. Fifthly; If they fall, by occasion (as a member may, by accident, bee disioyned) yet they are in paine till they be set right againe; if they stumble, through infirmity (as sheepe may slip into a puddle) yet they will not lye downe and wallow in the mire, which is the property of Swine; if they are sometimes drawne aside, by violent temptations, or step aside, by mistake, yet they will not walke on in the Counsaile of the wicked, nor shall any way of wickednesse, (that is, a constant, or daily course in any one sinne) bee found in them. They are so far from per-



## To the Reader.

perverting the straight wayes of God (*that is; Speaking evill of that is good*) that they will iustifie God in condemning themselves, and subscribe to the righteousnesse of his Word, praying, that their wayes might be directed to keepe his statutes.

Act. 13. 10

Psal. 119. 5

To conclude. Laying aside all cavils, beg of God a teachable disposition, and make thy best profit of the labours of this faithfull servant of Iesus Christ, a painefull, and profitable Minister of the Gospell. For the matter of the booke, use it as thy daily Counsellour. For the manner, and occasion of penning it, use it, and learn to write by this copy. I meane; stirre up the gifts of God that are in thee, to become more profitable to others, both in presence, by discourse, and in absence, by writing.

How are wee bound to blesse God for those Epistles, which the Apostles wrote, not onely to whole Churches, but also to private persons? Nor was this course extraordinary.

## To the Reader.

Chrys. Tom.  
5. Ep. 7.

καὶ γὰρ τὰ  
φρέατα κα-  
σιν, ἀντὶ τού-  
του Βελ-  
τίον γινέ-  
σθαι.

Jerom.  
Tom. 1.  
from pag  
108. to pag  
117.

ordinary and proper onely to those persons and times. In succeeding ages, to this day, the beleivers have beene much eased by this course. In the Greeke Church, Chrysostome wrote divers Epistles, amongst the rest, in the last of them, hee takes occasion to commend Olympia, to whom hee wrote that Epistle, for her delighting to employ him in answering questions, and resolving doubts. Athanasius, besides divers Epistles to others, wrote a little booke to Antiochus, containing answers to 162. questions. Basil wrote about 180. Epistles, amongst which in his 81. Epistle, exhorting Eustathius to more frequency in writing, he gives this reason, because they say, (saith he) that Wells are bettered by being drained out. Amongst the Latine Fathers, Hierome wrote divers Epistles, there is one, which Erasmus fathers upon Paulinus No'anus, written to Celantia, wherein are many pithy and remarkeable directions about  
wal.

## To the Reader.

walking with God in a holy course, (which is the Argument of this Booke) it is a large Epistle, and worthy to be often read. In S. Ambrose his works are ten bookes of Epistles, amongst which, in his 41. and 45. Epistle to Sabinus, hee commends this course of instructing one another by writing. In S. Augustins workes are to bee found 242. Epistles; in the first of which, hee exhorts Volusianus, to whom hee wrote, to reade the Scriptures, and bids him, if hee doubt, to write, promising that he will answer him: he addes also two reasons of his Counsell, the second whereof is, because a writing is ever ready when a man is fit to reade, nor is that any burden, (saith he) which a man may take up or lay downe at his pleasure.

Hee that reades his Epistles at leasure, advisedly, shall finde many errorrs confuted, many doubts answered, many truths cleared, many usefull directions for a holy life, recorded, and layd up, in these Epistles

Si quid autem, vel eum legis, vel cum cogitas tibi oritur questionis, in quo dissolvendo videar necessarius, scribe ut rescribam, & paulò post; quod scriptum habetur semper vacat ad legendam, cum vacat legenti, ne onerosum sit praesens, quod cum voles sumitur cum voles, ponitur.  
Aug. Ep ad Volus.



## To the Reader.

stles (as, so many Jewels in a rich Cabinet) for the good of posteritie, for ever. If thence we come to these latter times, and see what large, and elaborate, and learned Epistles, Calvin, Beza, Drusius, and others have written, in other Countreyes. Or looke into those holy Letters of Bradford, and other blessed Martyrs in our owne language, besides many since, wee shall conclude, that this course hath bene of no small use for the direction. and comfort of Gods people in all ages. I'll adde one thing more concerning our owne Nation, and times. It's pittie, and to be lamented, that so many worthy Letters as are written upon speciall occasions, for resolution of spirituall doubts, from day to day, by one or other, are imprisoned in secret Closets and Cabinets, which (if they were brought to light and published, I am perswaded) would not onely exceede all that ever hath bene done in this course, since the  
Apo-

## To the Reader.

*Apostles time, but also be the best helpe for resolution of many hundred cases and doubts (which disquiet Christians) that ever hath beene, or, except some such course be taken, ever will be in the world. I will briefly touch one or two objections more, which some may interpose against this worke, and so conclude.*

*Many have already written on these subjects, and therefore this is superfluous.*

*True it is; Many have written on this subject largely, and worthily, as, Master Rogers in *Seaven Treatises*, abridged by Master Stephen Egerton, and Master Iohn Downam in a large and usefull worke, and (that I may not forget him, whom, in some respects, I should first have mentioned) the Reverend Deane of Worcester Doctor Hall, that true Christian English Seneca. Also Master Bolton, whose generall directions for comfortable walking with God*

*are*

*Obiect. 2.*

*Answ.*

## To the Reader.

are deservedly approved of the most  
iudicious. Yet I answer, first, That  
is never too often taught, that is ne-  
ver sufficiently learned. Secondly, In  
the mouth of two or three witnesses  
the truth is confirmed. Thirdly,  
As God is much glorified, so the  
Church is much edified by varietie  
of gifts; Paul, Apollos, and Ce-  
phas are yours, and you Christs.  
Fourthly; The Christian and intel-  
ligent Reader shall find in this some  
things new, other things expressed in  
a new manner, all digested in such a  
Method, with such brevity and per-  
spicuity, as was necessary to make  
the Booke a vade mecum, easily  
portable, and profitable to the poore,  
and illiterate.

Obiect. 2.

But it exceeds the limits and pro-  
portion of a Letter.

The first Coppy was more brieve,  
upon occasion of a second Letter,  
wherein some other cases were pro-  
pounded, the iudicious Author not  
onely handled these Arguments  
largely in his publicke Ministry,  
but



## To the Reader.

but also added more particulars for his friends full satisfaction in a second copy, hence it came to this quantitie. But lest whilest I plead for him, I should seeme to be guiltie of the same fault my selfe, I will here stop, wishing thee (Gentle and honest hearted Reader) to consider that account must be given of what thou readest, as well as of what thou hearest, and therefore, to ioyne prayer with thy reading, that spirituall wisdom and strength may bee increased in thee for the practice of what thou learnest. So I commend the booke to thy reading, and thee, and it, to Gods blessing.

From my study in Coleman-street,  
London, this 25. of April. 1627.

Thine in the Lord Iesus,

JOHN DAVENPORT.

John 1. 1.

Forasmuch as the world is full of darkness  
and the people are in darkness  
because they have not the light  
of life. Therefore I have come  
into the world, that I might  
bring light to every man  
that believeth in me. For  
as much as I have seen  
that the world is full of darkness  
and the people are in darkness  
because they have not the light  
of life. Therefore I have come  
into the world, that I might  
bring light to every man  
that believeth in me.

From my study in the library  
of the University of Cambridge

John 1. 1.

John 1. 1.



CHR  
DAI

ofwa



you might  
your soule  
be accepta  
you, if I  
ble Rule c  
rect you



THE  
CHRISTIANS  
DAILY WALK.

CHAP. I.  
*Of walking with GOD  
in generall.*

**B**eloved Friend,  
observing your  
forwardnesse and  
zeale in seeking  
to know how  
you might please God, and save  
your soule : I thought it would  
be acceptable and profitable to  
you, if I should by the infalli-  
ble Rule of GODS Word, di-  
rect you how with most cer-  
tain-

I  
Chap. I.

The occa-  
sion of  
these Di-  
rections.

Scudder, H.

22117



## Chap. 1.

Luk. 10.

40, 41.

Luk. 10. 42

rainy, ipeed, and ease, you might attaine to this your holy syme. Wherefore (considering that most of Gods children doe make their lives unprofitable and uncofortable, by troubling themselves about a many things needfull; by caring and fearing what shal betide them & their hereafter in things concerning this present life) that you might compasse that one thing needfull and containe your selfe within your owne line, and calling; amongst other things, I exhorted you heedfully to apply your selfe to doe each present dayes work with Christian cheerfulness and to beare each present dayes vil with Christian patience. Whereupon, in your last Letters, you earnestly intreated mee to give you directions to that purpose.

What my meditations there afforded, I wrote to you. Since that time, I have preached

walking

in holy Security and Peace.

3

Chap. I.

walking with God in uprightness,  
out of Gen. 17. 1. Also of free-  
dome from carelesse; and of the  
excellency, and means of peace with  
God, out of Phil. 4. 5. Now, out  
of those Sermons, and from  
fresh meditations and collecti-  
ons, I have compiled into a  
short sum, so much as I thinke  
may be sufficient to satisfie your  
desire touching these demands.

The best way to please God,  
and the nearest & readiest way  
to heaven, also to get a cheare-  
full and quiet heart in the mean  
time till you come thither, is,  
To walke with God in uprightness,  
being carefull in nothing: but in e-  
very thing, by prayers and suppli-  
cations, with thanksgiving, to  
make your requests knowne unto  
God. Which if you doe, The  
peace of God which passeth all un-  
derstanding, shall so establish and  
guard your heart and mind, in and  
through Christ Iesus, that you may  
live in an Heaven upon earth, and

The sum  
of the fol-  
lowing Dis-  
course.

B 2

may

Scudder, H.

22117

## Chap. I,

You must  
walke with  
God.

<sup>a</sup> Gen. 5.

22. 24.

<sup>c</sup> Gen. 6. 9.

<sup>d</sup> Job 1. 1.

<sup>e</sup> 1 King. 9.

4.

<sup>f</sup> Luk. 1. 6.

<sup>g</sup> Gen. 5. 24.

<sup>h</sup> Heb. 11.

5, 6.

<sup>i</sup> Col. 3. 7.

may bee ioyous and comfortable in  
all estates and conditions of life  
whatsoever.

That you should walke with  
God in vprightnes, is commen-  
ded to you in the cloud of Ex-  
amples of <sup>b</sup> Enoch, <sup>c</sup> Noah, <sup>d</sup> Job,  
<sup>e</sup> David, <sup>f</sup> Zacharias and Eliza-  
beth, with many other renow-  
ned in Scripture. And is com-  
manded to Abraham, and in him  
to all the faithfull, Gen. 17. 1.

To live by faith (which is, to  
frame your life according to the  
will of God revealed in his  
Word, the object of faith) and  
to walke with God, are all one. <sup>g</sup> E-  
noch was said to have walked  
with God, what was this else  
but to <sup>h</sup> believe and rest on God,  
whereby he pleased him? For,  
according to what we <sup>i</sup> live, ac-  
cording to that we are said to  
walke. The morall actions of  
mans life are aptly resembled  
by the Metaphor of Walking,  
which is a moving from one  
place



place to another. No man while he liveth here, is at <sup>k</sup> *home* in the place where he shall be. There are two contrary *homes* to which every man is alwaies going, either to *Heaven* or to *Hell*. Every action of man is one pace or step whereby he goeth to the one place or the other. The *holinesse* or *wickednesse* of the *action* is the severall way to the place of *happinesse*, or place of *Torment*.

So that Gods owne children, while they live in this world as pilgrims and strangers, are but in the *way*, not in the *Countrie* which they seeke, which is *heavenly*.

This life of faith and holinesse, what is it, but a going out of a mans selfe, and a continuall *returning to God* from the way of sin and death, and a settled going forward in all those acts of obedience which God hath *ordained to be the way for al his children to walk in vnto eternal life?*

*Chap. 1.*

*Heb. 13.*

14.

*Heb 11.3.*

to 16.

*1 Thes 1.*

9, 10.

*Eph. 2, 10*

## Chap. I.

How many things con-  
cur in our  
walke with  
God.

<sup>1</sup> Isa. 53. 6.

<sup>m</sup> Rom. 3.

12.

<sup>2</sup> Heb. 10.

20.

<sup>o</sup> Heb. 6. 1.

<sup>p</sup> Col 2. 6, 7

A godly life is said to be a wal-  
king with God in respect of foure  
things that concur thereunto.

First, whereas by *sinne* we na-  
turally are <sup>1</sup> *departed from God*,  
and have *gone<sup>m</sup> away* from his  
waies which he hath appointed  
for us, we by the *new and living*  
way of Christs death and resur-  
rection, and by the *new and li-  
ving worke* of Christs spirit, are  
brought neare to God, and are  
set in the wayes of God by *Re-  
pentance from dead works*, and by  
*faith towards God in Christ Ie-  
sus*; which are the *first<sup>o</sup> principles*  
of true Religion, necessarily to be  
presupposed to be the first steps  
in this walking with God. Now  
to beleue & to continue in the  
faith, is, to <sup>p</sup> *walke in Christ*;  
therefore to *walke with God*.

Secondly, the *revealed will* of  
God is called *Gods way*, because in  
it God doth as it were come  
forth of the *secret of his holy Ma-  
iesty*, to shew his people their  
way

Chap. 3.

Pla. 118.

way to him, & so takes them along to himselfe; according to that in the Ps. *Righteousnes shall go before him, and shall set us in the way of his steps.* Now this way of righteousness revealed in the word, is the rule of a godly life; Hee which walketh according to Gods law, is said to walk before God, (compare 1 King. 8. 25. with 2 Chr. 6. 16.) So that he which walketh according to Gods wil in the passages & turnings of his life, keeping himselfe to this rule, *walketh with God.*

Thirdly, he that liveth a godly life, walketh after the Spirit, not after the flesh. Hee is *led by the Spirit of God*, having him for his guide; wherfore in this respect he is said to *walk with God.*

Ro. 8. 1. 2.

Gal. 5. 16.

Fourthly, that a man may live godly, it is requisite that by the eye of faith he see God present before him in all his actions; thinking of him oft vpon all occasions,

Scudder. 11.



## Chap. I.

9 Isa 64. 1.

10 Plal. 16. 8

11 Heb. 11.

27.

12 2 Cor. 2.

17.

What it is  
to walke  
with God.

casions, <sup>9</sup>remembering him in his wayes. <sup>10</sup>Setting the Lord alwayes before him, as David did. <sup>11</sup>Seeing him that is invisible, as Moses did. Doing all things as S. Paul did preach, <sup>12</sup>as of God, in the sight of God. Now hee that so walketh that hee alwayes obserueth Gods presence, and keepeth him stil in his eye in the course of his life, and that not only with a generall & habitual, but, as much as he can, with an actual intétion to please and glorifie God, this man must needs be said to walke with God.

Would you (in a word) know when you walke with G O D? (1) When you daily goe on to repent of sinnes past, beleeve in Christ Iesus for pardon, and beleeve his Word for direction. (2) When you walk not according to the will of man, but of God. (3) When you walke not after the flesh, but after the spirit. (4) When you set God before you, & walk as in his sight, then

then you walke with, before, after, and according to God. That you may walke with God; consider these arguments farther to convince and induce you.

First, you are commanded to *walke as Christ walked*; and it concernes you so to doe, if you would approve your selfe to be a member of his body: for it is monstrous, nay, impossible, that the head should go oneway, and the body another. Now our Savior observed al the three later requisites of walking with God, The former, namely, justifying faith and repentance belonging not to him, because hee was without Sinne.

Secondly, it is all which the Lord requireth of you for al his love & goodnesse shewed unto you, in creating, preserving, redeeming, and saving you. For what doth the Lord *require* of you but to *doe justly, and to love mercy, and to walke humbly with your God?*

B 5

Third-

*Chap. I.*  
Reasons  
why Christi-  
ans should  
walk with  
God.

1 Ioh. 2.6.

Micah. 6.8.

Scudder, II.

## Chap. 1.

a Jer. 6. 16

a Isa. 35. 8.

y Pro. 3. 17

a Jer. 6. 16

a Isa. 48. 17

Psa. 35. 12.

Psa. 37. 23.

b Isa. 50. 21

c Pro. 3. 23,

24.

Psa. 37. 24.

c Psa. 35. 6

c Psa. 34. 7

c Pl. 91. 11,

12

Thirdly, if you walke with God, and keepe close to him, you shall bee sure to goe in the right way, in that <sup>a</sup> good old way which is called the <sup>x</sup> way of holinesse: in a most y<sup>e</sup> freight, most neere, and (to a spirituall man) most pleasant way, whose paths are peace, which endeth in the <sup>z</sup> rest of your soule. For, God teacheth his children to <sup>a</sup> chase this way: And if they happen to erre or to doubt of their way, they shall heare the voyce of Gods Spirit behinde them, saying; <sup>b</sup> This is the way, walke in it.

Fourthly, if you walke with God, you shall <sup>c</sup> walke safely; you shall not need <sup>d</sup> to feare, though ten thousands set themselves against you. For his presence is with you, and for you. His holy <sup>e</sup> Angels encampe about you. And while you walke in his waies, they are charged to <sup>f</sup> support you, lest you should receive any harme.

Fifthly,



Fifthly, When you walke with God, (though you be alone and without all other companions) you doe walke with the best company, even such whereof there is most need, and best use. While God and you walke together, you have an advantage above all that walk not with him. For you have a blessed opportunity of that holy acquaintance with God, which is required in *Iob*. You have opportunity to speak unto him, to aske him his advice in every thing, praying with assurance of a gracious hearing. *Abraham* and his faithfull servant made use of their walking with God for these purposes. Is it not a rare favor that the most high God shall vouchsafe to come downe from Heaven and walke on earth with base man, nay, rather to call up man from earth to Heaven to walke with him? It would be therefore shameful & hatefull ingratitude not

*Iob* 22. 21  
to 30.

*Gen* 28

*Phil* 3. 20  
*Colos* 3. 2.

Scudder, H.

## Chap. I.

not to accept this offer, and not to obey this charge.

Gen. 39.  
9.

Sixtly, *to set the Lord alwaies in your sight, is an excellent preservative and restraint from sinne.* With this shield chaste & Ioseph did repell and quench the fiery darts of the temptations of his lewd Mistris. For who is so foolish, & shameles, as to transgresse wittingly the just lawes of a Father, King, and Iudge, knowing that he is present, and doth observe him with detestation, if he so doe?

Psal. 119.  
163.

Seventhly, *to have the Lord alwayes in your eye and thought, is an excellent remedie against spirituall sloth and negligence in good duties, and it is a sharpe spurre to quicken you, and make you diligent and abundant in the worke of the Lord.* What servāt can be slothfull & false in his Masters sight? And what Master will keepe a servāt that wil not observe him and do his commands while he himselfe looketh on? Eight.

*Chap. 1.*

Eightly, *Walking with God in manner abovesaid*, doth exceedingly <sup>h</sup> please God, please Gods holy <sup>i</sup> Angels, please Gods faithfull <sup>k</sup> Ministers, and doth please and strengthen <sup>l</sup> all those good people of God with whom you doe converse. It is to walk worthy of God in <sup>m</sup> all well pleasing.

Ninthly, *Thus walking with God*, you shal be assured of Gods mercy and gracious favour. Hee keepeth covenant and mercy with all his servants that walke before him with all their heart. When you doe thus walk in the light, you have a gracious fellowship with God, and the blood of Iesus Christ cleanseth you from all sinne. There is no condemnation to you which thus walke. Your flesh, when you die, shal rest in hope. For to them that set God before the, he doth shew the path of life, which wil bring them into his glorious presēce, where are fulnesse of ioyes, and pleasures for evermore.

Any

<sup>h</sup> Heb. 11.  
5.

<sup>i</sup> 1 Cor. 11  
10.

<sup>k</sup> 3 Ioh. 4.

<sup>l</sup> Psal. 119  
74.

<sup>m</sup> Col. 1, 9,  
10.

1 King. 8.  
23.

1 Ioh. 17.

Rom. 8, 1.

Psa 16. un.  
to 12. vers.



*Chap. I.*

Any one of these motives, advisedly thought upon by a willing, an humble, and prayerfull person, were enough to perswade to this holy walking with God.

<sup>n</sup> Ps. 10. 4.

<sup>o</sup> Eph. 4. 17

<sup>p</sup> 2 Pet. 3. 3

<sup>q</sup> 1 Io. 2. 16

<sup>r</sup> Eph. 2. 2.

Ier. 36. 5.

Notwithstanding, it is woeful to consider, how few there be which walke thus. For most men<sup>n</sup> *seeke not after God, God is not in all their thoughts; they walke in the* <sup>o</sup> *vanity of their mindes<sup>p</sup>, After their owne lusts, the* <sup>q</sup> *lust of the flesh, the lust of the eye, and the pride of life: walking according to the course of this world, according to the will of Satan, the* <sup>r</sup> *Prince of the Power of the ayre; the spirit that now worketh in the children of disobedience. Who refuse to return, or to cal themselves into question, though God doe wait and hearken for it, no, not so much as to say, What have wee done? But every one runneth to his course, as the horse rusheth into the battell.* Now

Now touching all that walke *this contrary unto God*, God hath said that hee will *set his faee against them, and punish them seven times*, even with many and fore plagues. And if yet they will walke contrary to him, he will *walke contrary to them in fury, and punish them seven times, and seven times more for their sinnes*. And if yet they will walke in impenitency, notwithstanding Gods offer of mercy to them in *Christ*, Saint *Paul* could not speake of such with dry eies, but peremptorily pronounceth that their end is destruction.

Chap. I.

Levi. 26. 21  
to 28.

Phil. 3. 18,  
19.

As for your selfe, I will say no more but this, Weigh well the premises; Compare the way, wherein you walke with God, with all other wayes, compare company with all other company, compare guide with guides, and compare the issues and end of this way with the issues and end of all other wayes: and the choyce of  
your

*Chap. 2.*

your walke will easily and quickly be made.

Thus much be said in generall of walking with God.

## CHAP. II.

*How to walke with God in all things, at all times.*

Man must walke with his God in every point of time.

**T**HE Commandement to walke with God, is indefinite, without limitation, therefore must be understood to be a walking with him in all things, and that, at all times, in all companies, and in all changes, conditions, and estates of your life whatsoever. To walke with God in grosse, is not sufficient.

You are not dispensed with for any momēt of your life: but all the daies of your life, and each day of your life, and each houre of that day, and each minute of that houre ; you must passe the  
time,



*time*, the whole time of your dwelling here in feare; even *all the day long*, saith Salomon. You must indevor to have a conscience voyd of offence <sup>u</sup> *alwaies*, as saith the Apostle. You must live the *rest of your life*, not to the lusts of men, but to the will of God; taking heed lest at *any time* there bee in you an evill heart of unbeliefe, in departing from the living God.

1. For this end Christ did redeeme you from the hands of your enemies, that you might serve him in holinesse & righteousness (which is the same with walking with God) <sup>x</sup> *at the daies of your life* without feare.

2. The end of the instructions of the Word, which is the light to your feet in this walking, is, that it be bound upon your hart *continually* to lead, keepe, and talke with you *at all times*.

3. The lusts of your owne heart, and your <sup>z</sup> Adversary the devill

Chap. 2.

<sup>1</sup> Pet. 1. 17

<sup>2</sup> Pro. 23.

17.

<sup>u</sup> Acts 24.

16.

1 Pet 4. 2.

Heb. 3. 12.

Reasons  
why a man  
must walk  
with God  
at all times

<sup>x</sup> Luk. 1. 74

75.

<sup>y</sup> Pro. 6. 21

22.

<sup>z</sup> 1 Pet. 5. 8

**Chap. 2.**

devill lye *alwayes* upon the advantage to stay you, or to divert you out of your godly course; so that, upon every intermission of your holy care to please God, they take their opportunity to surpris you.

Ephes. 5. 15  
16.

4. You are accountable unto God for losing & mis-spending *all that precious time* wherein you doe not walke in his wayes.

5. Besides, he that hath much worke to do, or that is in a long journey, or is running a race for a wager, hath no need to lose *any time*. If you be cast behinde in your work and race, you will hardly recover your losse but with much sorrow, with renewed faith, and with more than ordinary repentance.

Wherefore, when you do awake in the night, or in the morning, and while you are awake in the day, and when you betake your selfe to sleep at night, you must *as Christ* (foreshadowed  
in

in David) did, have thoughts on God, and <sup>2</sup> set him alwayes before you. <sup>b</sup> When I awake, I am still with thee, saith David, & in the <sup>c</sup> night he remembered God, and his hope and <sup>d</sup> meditation was on Gods word. Isaiah (in the person of all the faithful) saith, With my soule have I desired thee in the night, yea, with my spirit within me will I seeke thee early.

1. In the instant of awaking let your hart be lift up to God with a thankfull acknowledgement of his mercy to you. For it is he that giveth his <sup>e</sup> beloved sleepe who keepeth you both in soule and body <sup>f</sup> while you sleepe: Who reneweth his mercies every morning: for, while you sleepe, you are as it were out of actuall possession of your selfe, & all things else. Now, it was God that kept you, and all that you had, restoring them againe with many new mercies when you wake.

2. Arise early in the morning, (if

Chap. 2.

<sup>a</sup> Psa. 16. 8

Acts 2. 25.

<sup>b</sup> Psa. 139.

18

<sup>c</sup> Psa. 63. 6

<sup>d</sup> Psa. 119

147. 148

Isa. 6. 9.

How to awake with God.

<sup>e</sup> Psa. 127. 2

<sup>f</sup> Pro. 6. 22

<sup>g</sup> Lam. 3.

22, 23



*Chap. 2.**Ioh. 8. 2.**Pro. 31. 5.*

(if you be not necessarily hindered) following the example of our *Savior Christ*; and of the *good housewife* in the *Proverbs*. For this, ordinarily, will make much for the health of your body, and for the thrift, both of your temporall, and spirituall state; for hereby you shall have the day before you, and shall gaine the most, and the fittest times for exercises of Religion, and for the workes of your calling.

3. In the time betwixt your awaking and arising (if other pertinent & profitable thoughts offer not themselves) it will be useful to think upon some of these, *I must<sup>h</sup> awake from the sleepe of Sinne to Righteousnesse*, as well as out of *bodily sleepe into labour in my calling*. The *night* is far spent, the *day* is at hand, *I must therefore cast off the workes of darknesse, and put on the armour of light. I must walke honestly as in the day, I am by the light of grace and know.*

*<sup>h</sup>Eph. 5 14**1 Cor. 15**34.**<sup>1</sup>Rom. 13.**11, 12, 13.*

*knowledge, to arise and walke in it, as well as by the light of the Sun to walke by it. Think also of your awaking out of the sleepe of death, and out of the <sup>k</sup> grane at the sound of the <sup>l</sup>ast Trumpet; even of your blessed resurrection unto glory at the last day. It was one of Davids sweet thoughts (speaking to God) <sup>m</sup> When I awake, I shall be satisfied with thy likenesse.*

When you arise, and apparell your selfe, lose not that prime time (when your wit is freshest) with uncertaine, impertinent, boundlesse and fruitlesse thoughts, as it is the fashion of most men and women for to doe. This is a fit time to thinke upon the cause why you have need of apparell; namely, the fall and sinne of your first Parents, which from them is derived to you. For before their fall, *their nakednesse was their comelinesse*; and seeing it, they <sup>o</sup> were not ashamed. It will likewise

Chap. 2.

<sup>k</sup> 1 Cor. 15

54, 55.

<sup>l</sup> 1 Thes. 4.

16.

<sup>m</sup> Ps. 17. 15

Fit meditations when a man doth apparell himselfe.

<sup>a</sup> Gen. 1.

31.

<sup>o</sup> Gen. 2.

25.

Scudder, H.

*Chap. 2.*

likewise be to good purpose to consider what base stuffe the wise providence of God hath appointed to bee the matter of apparell. The *rinds* of plants, the *skinnes*, *haire*, or *wooll* of brute beasts, and the *Spittle* of the Silkworm; very *excrements* and *cast apparell* of *unreasonable creatures*. Which, as it doth magnifie the wisdom, power, and goodnes of God in chusing, and turning such meane things to such excellent use: so it should humble and keepe downe the pride of man. For what man, who is in his wits, will bee proud of the badge of his shame even of that apparell, for which (under God) he is beholding to very plants and beasts?

Now also is a good time to call to mind what rules are to be observed, that you may apparell your selfe so as becommeth one that professeth godlines: namely, That your apparell for matter and

I Tim. 2.9

10



and fashion doe suite with your generall and speciall calling, and with your estate, P sex, and age.

That your wearing your apparell be for health, honestie, and comelinesse.

3 That you rather goe with the lowest, than with the highest of your state and place.

4. That the fashion be neither strange, immodest, singular, or ridiculous.

5 That you be not overcurious, or overlong, taking up too much time, in putting it on.

6 Neither the making nor wearing of your apparell must favour of pride, lightnes, curiositie, lasciviousnesse, prodigalitie, or base covetousnesse: But it must be such as becommeth holinesse, wisdom, thrift, and honesty, and such as is well reported of.

7 Follow the example of those of your rank and meanes, which are most sober, most frugal, and most discreet.

While

Chap. 2.

P Deu. 22, 5

I Cor. II.

13, 14, 15

1 I Cor. 12

23

I Zeph. 1. 8

Isa. 3. 18

ro 24

Phal. 4. 8.

I Cor. II.

## Chap. 2.

Rev. 3. 18.

1 Pet. 3. 4

Rev. 3. 17

Rev. 16. 15

Exo. 32. 25

\*Hab. 1. 13

Rev. 19. 8

While you apparel your selfe, it will be seasonable and profitable also, by this occasion, to raise your thoughts, and to fixe them upon that your apparell which doth cloath and adorne <sup>1</sup> your inward man, which is spirituall, and of a divine matter, which never is cut of fashion, which never weareth out, but is alwaies better for the wearing. Thinke thus, If I goe naked without bodily apparell, it will be to the shame of my person, and to the hazard of my health and life: But how much more will the filthy <sup>2</sup> nakednesse of my soule appeare to the eyes of men, of Angels, and of God himselfe, whose <sup>\*</sup> pure eyes cannot abide filthinesse; whereby my soule will be exposed to most deadly temptations, and my selfe to Gods most severe Iudgements; except I have put on, and doe keepe on mee the <sup>3</sup> white linnen of Christs Spouse, the righteousnesses of the Saints, that

in b

that is, Christ, part by

And shall be the flesh do well have put your coat mor, pre

When doe use by expe to disco how to uncom your be membe ty and rear an Gospel preache soule. E and be shew v and he but in

What is, *Justification by faith in Christ*, and *sanctification of every one by the Spirit of Christ*?

And because every day you shall be *assaulted* with the *world*, the *flesh*, and the *devill*, you shall do well to consider whether you have put on, and doe improve your *coat of male*, that *complete armor*, prescribed\*.

When it shall happen that you doe use your *looking-glasse*, and experience find that it serveth to discover, and to direct you how to reforme whatsoever is comely, and out of order in your body: you may hereby remember your selfe of the necessary and admirable use of the *mirror* and *glasse of Gods Word*, and *spell of Christ*, both *read* and *taught*, for the good of your soule. For, this being understood, and beleaved, doth not onely shew what is amiss in the soule, and how it may bee amended; but in some measure will enable

C you

Chap. 2.

\* Ephes. 6.  
II CO 18.

Iam. I. 23,  
24, 25.

Scudder, H.

22117



*Chap. 2.*

Exod. 34.

29, 30.

2 Cor. 3, 18

you to amend ; for, it doth not  
 onely shew you your owne face  
 but the very face and glory of  
 God in Christ Iesus, which be-  
 reflexe upon you, will through  
 the Spirit worke on you a more  
 excellent effect than on *Moses*  
*face* in the Mount; which yet was  
 so glorious, that the people could  
 not endure to behold it. For  
*this Gods glory*, which by faith  
 you behold in the Word, you  
 shall be *changed into the same*  
*image, from glory to glory, even*  
*by the Spirit of the Lord.*

Touching these things which  
 I have prescribed to be thought  
 upon, when you arise, and put  
 on your apparell in the morning  
 and those other which I shall  
 prescribe when you put off your  
 apparel at going to bed at night  
 my meaning is not to urge them  
 as necessary, as if it were sinne  
 to omit any of these particulars: but  
 except better come in place,  
 most convenient. Wherefore take  
 these Cautions.

First

*Chap. 2.*  
Cautions  
to the for-  
mer direc-  
tions.

First, (as I said) if other perti-  
nent & more profitable thoughts  
offer not themselves, or if you be  
barren of other holy meditati-  
ons, use these.

Secondly, the bare similitudes,  
and allusions, with all such re-  
semblances which are free (not  
commanded by God, but in our  
choyce to take up from things  
natural & artificiall, to put vs in  
mind of spiritua'll things, and to  
cleare our judgements therein)  
must be used with putting a wide  
difference betweene them, and  
those which are Sacramentall.

For the Sacraments, besides their  
naturall aptnesse to signifie what  
they doe represent, they have di-  
vine institution from G O D,  
whereby to the beleever, they  
are through Gods Spirit effectua-  
ll, not onely outwardly to signi-  
fie, exhibit, & seale; but inward-  
ly to apply and confer the thing  
signified; these not so, yet as  
helps to your memory and un-

*Chap. 3.*  
*Section 1.*

derstanding these are of singular use. For our *Saviour* in his *speeches* while hee lived upon the earth, and in his writings in the *holy Scripture*, is frequent in the use of them, as you may observe in the manifold parables and similitudes in the Gospel.

### CHAP. III.

*Of beginning the day well,  
walking with God.*

#### SECTION I.

**V**When you are thus awake, and are risen out of your bed, that you may walke with God the remainder of the day : It will be needfull that you *first renew your peace with God*, and then *keepe it*, by doing those workes of *pietie, equitie, mercy,* and *sobrietie*, which any way may concerne you that day. For  
*a how*



*how can two walke together safely (especially a weake one with him that is strong) except they be agreed? And how can any walke with God, if hee be not holy in all his conversation? You have as much cause to beware of him, and to obey his voice and not provoke him who goeth before you in the wilderness of this world, to guide and bring you to his heavenly kingdome; as the Israelites had, to beware of him who went before them to keepe them in the way, and to conduct them unto the earthly Canaan, the place which he had promised and prepared for them. It was for this, that Iosuah told the people, that except they would feare the Lord and serve him in sincerity, and put away their strange gods, they could not serve God, they could not walke with him. For he is (saith he) a holy God: he is a iealous God: hee will not forgive your transgressions, nor your sinnes.*

C 3

For

Chap. 3.  
Section 1  
a Amos 3.3

Exod 23.  
20, 21, 22

Iosh. 24. 14.  
19

Scudder, H.

Chap. 3.

Section 1

How to  
begin the  
day with  
prayer.<sup>b</sup> Pl. 92. 1, 2

Psal 88 13

<sup>c</sup> Pl. 57. 7.Lam. 3. 4<sup>c</sup>,

41.

Iob 11. 13.

Psa. 115.

unto 13.

For this cause (if unavoydable necessity hinder not) *Begin* the day with *solemn<sup>b</sup> prayer and thanksgiving*. Before which (that these duties may bee the better performed) it wil be convenient, *if you have time*, that you *<sup>c</sup>prepare your selfe by meditation*; the *matter* whereof should be an enquiry into your present estate, how all things stand betweene God and you. How you have carried your selfe since you last prayed and renewed your peace with God, what finnes you have committed, what graces & benefits you want, *what fresh favours God hath bestowed on you* since last you gave him his Tribute of thanks, and how much prayse and thanks you doe owe to him also for continuance of the old. Thinke also what employments you shall have that day; Consider likewise what ground and warrant you have to approach to the Throne of Grace, to aske  
pardon

*Chap 3..*  
*Section 1*

ardon, and to aske, and expect  
favour and helpe of God. Vpon  
these considerations rightly pro-  
secuted, you must worke your  
heart to a resolution through  
Gods grace, to *reforme what soe-  
uer you find to be amisse*: And that  
you will flie unto, and only relie  
upon Gods mercy in Christ; that  
you will acknowledge him in all  
things; and that you will now  
seeke grace and helpe of him,  
whereby you may walke as in  
his sight in all well-pleasing, all  
that day.

Iob 11. 14.

To further you herein, doe  
thus :

First, lay a peremptory charge  
upon your *conscience* to deale  
*unpartially, plainely, and fully* in  
this examination and judging of  
your selfe.

Secondly, you should be so  
well acquainted with the *summe*  
*and meaning of the Law*, that you  
may bee able to carry in your  
head a *Catalogue or Table* of the

Deu. 6. 2, 9



Chap. 3.  
Section 1

principal duties, and vices, required, and forbidden in each Commandement: whereby you may try your obedience past, and may set before you a rule of your life for time to come.

Thirdly, (lest the calling to minde the multitude and greatness of your sinnes by the Law, should make you despaire of Gods favour) you should be so well exercised in the *Articles of the Christian faith*, and in the principall *promises and precepts of the Gospell*, that you may be able also quickly to cal them to mind for the strengthening of your faith and hope in God. The *patterns of wholesome words* should be familiar unto you for these purposes.

2 Tim. i. 13

I  
Reasons of  
due preparation be-  
fore praier

All this need not take up much time: you will finde it to bee time well redeemed. For, first, by such *preparation* you shall keepe your selfe from that *rude* and *rash* thrusting your selfe into Gods

Gods holy presence. whereof you are warned in the Scriptures, *Eccles. 5. 1, 2.*

22

\* Ps 66. 18.  
Ioh. 9. 31.

Secondly, when by this *meanes* you have well humbled, softened, seasoned, and set streight your heart to God-ward, so that you can say, you \* regard no iniquity in your heart : and when hereby you have called your thoughts in from stragling, and have gotten composednesse of minde, and inward strength of soule, without which the arrow of prayer can never flye home to the marke ; then you may approach unto Gods speciall presence with more *faith* and *boldnesse* ; you shall be more able to utter before him *apt confessions*, *lawfull requests*, and *due thanksgivings*, more *understandingly*, more *distinctly*, more *humbly*, more *devoutly*, more *feelingly*, more *forvently*, and with more *assurance of a gracious hearing* ; (all which are requisite in pray-

Chap. 3.  
Section I

3

er) then possibly you could ever be able to doe without such preparation.

Thirdly, this *due preparation to prayer* doth not only fit you to pray: but is *an excellent furtherer of a godly life*. For it maketh the conscience tender and watchfull over you, by the daily exercise of the knowledge of the precepts and threats of the Law, and of the precepts and promises of the Gospell: And it being enforced to examine, accuse, judge, and passe sentence, yea, to doe a kind of execution upon you for your sinne, smiting your heart, and wounding it selfe with godly feare, griefe, and shame (a worke to which the conscience is loth to come, till it must needs:) wherefore to prevent all this trouble, vexation, and smart, it will rather give all diligence in other acts which are more pleasing, namely, it will direct you in the wayes of God, check and warne you



*Chap. 3.  
Section 2*

you before-hand, lest you should sinne; to the end that when you come to examine your selfe againe, it might finde matter, not of grieving and tormenting, but of rejoycing & comforting your heart, which is the *most proper, and most pleasing worke of a sanctified conscience*. He that knoweth that he himselfe must (and none for him) be at much paines to make himselfe whole and cleane when hee is wounded and defiled, will take the more heed lest he wound and defile himselfe.

Fourthly, this due preparation to prayer, taken up in good part with examining, judging and reforming your selfe, doth *prevent Gods judging of you*; for when you *indge your selfe*, you shall not be *indged of the Lord*, saith the Apostle.

Being rightly prepared, you must draw neare into Gods speciall presence, <sup>d</sup>falling low at his footstoole, representing him to  
your

2 Cor. 1. 12

1 Cor. 11.  
31.

How to be  
disposed in  
the act of  
prayer.  
<sup>d</sup>Plal 95.

Chap. 3.  
Section I.

Mat. 6. 2.

<sup>e</sup> I Sam. I.

15

<sup>f</sup> Phil. 4. 6.

<sup>g</sup> I Cor. 14

15

<sup>h</sup> Iam. 5. 16

<sup>i</sup> Marke II.

24

your thoughts in the apprehension of one who is in himselfe, and of himselfe, the *only heavenly, all-knowing, and All-mighty Majesty and Deity* : now become your loving and mercifull Father through Christ his Sonne, your Lord. Then you must <sup>e</sup> powre out your soule before him in confessing your finnes, and in making <sup>f</sup> your desires (*through the spirit*) knowne unto him in the name of Christ, for your selfe and others in all lawfull petitions, and supplications, with thanksgiving; And all this with <sup>g</sup> understanding, with the intention and full bent of the soule <sup>h</sup> with fervor, and <sup>i</sup> expectation of being heard, in due time and measure, and in the best manner.

The rule and boundary to you for all things required in prayer, is the *Lords Prayer*. If you would have reasons to perswade you to this dutie of prayer, and would have further information touching

ching the fore-pointed-at particular requisites in prayer, I refer you to that which I have already \*published upon the *Lords Prayer*. And touching the chiefe impediments to prayer, with their removals, I referre you to the Epistle of my loving and reverend friend, Master Dr. Sibbs, written before the said Treatise.

SECTION 2.

*Cautions and advertisements  
about Prayer.*

**U**Nto the Directions both for preparation to prayer, and concerning prayer it selfe, take these Cautions:

First (if it may be) *Omit neither the one, nor the other*, and let them be the <sup>k</sup> *first worke after you are up*. But if that cannot be, because of some necessary let, yet performe

*Chap 3.  
Section 2.*

The Key of  
Heaven.

Cautions  
to be ob-  
served in  
Preparati-  
on to pray-  
er, and in  
prayer.

\* *Psa. 5. 3.*



*Chap. 3.  
Section 2*

forme them so *soone as you can,* and *as well as you can* : though you can doe neither, either so soone, or so well *as you would,* yet omit them not altogether. Breake thorow all seeming necessities, which will daily cast in themselves to hinder and thrust out these duties. The *Devill*, knowing that nothing doth undermine & overthrow his kingdome more than these duly performed ; knowing also that this spiritual performance of them is tedious to corrupt nature, hee will thrust upon you seeming necessities, so many, and so oft, that if you bee not watchfull to gaine, and to take time, breaking thorow all such lets as are not truly necessary ; you shall oft-times by the circumvention of the flesh, and of the *Devill*, be brought to an omission of *Preparation*, or *Prayer*, or both. Vpon which will follow like occasions, together with a pronenesse  
to

to the like neglect, and a greater indisposition to these duties afterward.

Secondly, *lay not too great a taske upon your selfe in this preparation to prayer*, I meane, so much as will take up more time than the workes of your calling, and other needfull affaires will permit: but contrive and husband your time so, that every *lawfull busines* may have his *lawne time*. God hath subordinated the works of your generall and particular calling in such sort, that, ordinarily, the one shall not drive out the other.

*! Eccle. 3. 1*

If through taking too much time in preparation to prayer, and in prayer, either of them grow necessarily tedious & burthenfome; *Satan will circumvent you* by this meanes, causing you out of a true wearinesse of *too much* (even before you are aware) to omit them altogether.

Thirdly, (whereas when you  
prepare

*Chap. 3.**Section 2**m Mat. 6. II**m Lu. 12. 29*

prepare your selfe to pray, and when you doe pray, it is lawfull to thinke of your worldly businesse, to the end that you might pray for direction and for good successe therein; for you may aske your *m*daily bread) you must take heed when you thinke on these things, that your thoughts be not worldly through *m*distempers and distractions about the same. For these will abate your spiritualnes and strength in prayer, and will shut the eares of God against your prayer.

I remember you desired mee to shew you the signes and remedies of distempers and distractions about worldly things in your preparations to prayer. By distempers, I meane inordinate trouble about themselves, and by distractions, I meane a vexing trouble about successe.

You may know that your mind is distempred with worldlinesse (euen in thinking on law-



lowfull businesse) when you prepare your selfe to praier, by these markes.

First, when (except in case of necessitie in their apparent danger) your worldly affaires are *first in your thoughts* to bee the matter of your meditation. For thoughts how to *hallow Gods name*, and how his *kingdome may come*, and how you may *doe his will*, should ordinarily be in your minde, before those that concerne *your daily bread*.

2. When they *interpose* themselves, *interrupt* and *inyle out* those *good thoughts* whereon you were thinking before, before that you have thought of them sufficiently.

3. When your thoughts of worldly businesse are with *greater intention of minde*, than the thoughts of things spirituall and heavenly.

4. When they *last longer* than such as immediately concern the  
glory

**Chap. 3.**  
**Section 2**

Signes of  
 distēpred  
 thoughts  
 through  
 worldlines  
 in prepa-  
 rations to  
 prayer.

glory of God, and the good of  
 your soule; or hold you too long  
 upon them.

5. You shall know it by the  
*ends* which you propound to  
 your selfe in your thoughts of  
 worldly businesse; Are the *ends*  
 you propound, onely, or chiefly  
 that you may prevent povertie,  
 or that you may have where-  
 with to satisfie your naturall de-  
 sires? If you propound not *o-  
 ther, and more spirituall ends*, your  
 thoughts of them at that time,  
 are worldly: But if your thoghts  
 of your worldly businesse, be to  
 the end that you may lay them  
 to the rule of Gods Word, that  
 you may not offend him in your  
 labour and care about them; or  
 that you might crave Gods di-  
 rection and blessing upon your  
 said care and labour, you being  
 spiritual in thoughts of worldly  
 businesse, then your thoughts of  
 lawfull businesse are not distem-  
 pered with worldlinesse.

To

To remedie these distempered thoughts; First, get a *sound and cleare iudgement* to discern of what is good, what is bad, also what is best, and what is least good; preferring things spirituall, heavenly, and eternal, incomparably before those which are corporall, earthly, and temporary. Make those best things *o your Treasure*, then your heart will bee chiefly set, and your thoughts will chiefly run on them: and will be moderate in thinking of those things which are lesse needfull.

2. Doe as a wise *Connfessor at Law*, and as a *Master of Requests*, who must heare many *Clients*, and receive and speed many *Petitions*. Consider whose turne it is, and what is the most important sute, and dispatch them first. Let thoughts of worldly busines be shut out, and made stand at doore, till their turne be to be thought upon, and till the more excellent, and more needfull be dispatched.

3. If

*Chap. 3.*  
*Section 2*  
Remedies  
against distempered  
thoughts  
in preparation to  
prayer.

o Mar 6.21

Scudder,



Chap. 2.  
Section 2

3. If thoughts of the world will impudently intrude themselves, and will not be kept out; rebuke them sharply, give them no hearing, but dishearten them, and rebuke the porter and keeper of the doore of your heart, *smite, wound, and checke your conscience*, because it did not checke and reſtraine them.

PEccles. 9.  
10

4. In all lawfull buſineſſe, *inure* your ſelfe *hec agere*, *P* fully and ſufficiently to intend that one thing which you have in hand for the preſent; and at all times reſtraine wandring thoughts as much as may be. Let your *Reason* get ſuch power over *P*hantaſie, that you may bee able to thinke of what you pleaſe, when you pleaſe. You will ſay, to a ſicke brain this is hard, if not impoſſible. To this I anſwer, If you wold not nourish and entertaine evill flying, & unſeaſonable thoughts when they ariſe; and wold (as oft as they offer themſelves) be much

much displeased with them, and with your selfe for them; then in time you shall finde it possible, and not exceeding hard to think of what good things you would, and not of what evill things you would not.

5. Lastly, when the time and turne of thinking and doing of your worldly businesse is come, then thinke thereof *sufficiently*, and *to good purpose*; for then they wil. be the lesse troublesome in thrusting themselves in *out of place*, because it is known that *in their place*, they shall be fully regarded. Idlenesse and improvidence about these things, puts a man into streights many times, and into distempers about his worldly businesse, more then, els, needs, or would be.

\* You would also know when your thoughts of successe in your worldly affaires are distractions in your preparation to prayer, together with a remedy against them.

To

\* How to know that thoughts about successe in worldly businesse are distractions in preparation to prayer, with the remedy.

Chap. 3.  
Section 2

To thinke, that, if you be not provident and diligent in your calling, and, that if God doe not blesse your diligence, you may doe the works of your calling in vaine, and that you may looke for ill successe; thus to thinke is lawfull and usefull. For it will raise up in you a resolution to be provident & diligent; and when you haue done all you can, these thoughts also will quicken you to prayer unto God for successe. But if your thoughts of thriving, or not thriving, be other then these, and doe bring forth other effects; namely, if desire of successe drive you to thinke of using *unlawful meanes*, from doubting that you cannot so soon, or so certainly, or not at all, speed by the onely use of *lawfull*: if it make you full of anxietie and feare, that though you use what good *meanes* you can, all will be in vaine: if you be yet doubtfull and

9 take thought about what you shall



shall eate, what you shall drink,  
and what you shall put on, or  
how you & yours shall live ano-  
ther day, then your thoughts a-  
bout successe in worldly busines,  
are *worldly*, and *distractfull*.

I shall let this sinne with its  
remedy appeare more fully when  
I shall write against taking care  
in any thing, *cap. 13.*

Yet for the present, know: All  
the fruit you shall reape through  
eating up your heart with feare  
and distrust, doubting of suc-  
cesse, will be nothing else, but  
a farther degree of vexation of  
heart. For all the carking in the  
world cannot bring good suc-  
cesse. Besides, nothing provoketh  
the Lord to give ill successe too-  
ner, then when you shall nourish  
distrustfull care.

Secondly, consider the ability  
and faithfulnessse of G O D, who  
hath taken care of the successe of  
your labour upon him: com-  
manding you not to *care*, but to  
*cast*

Chap 3

Section 2

1 Pet. 5. 7

*cast all the care on him.* If you would rest upon this, you might be secure of good successe in your outward state, even according to your desire; or else God will more then recompence the want thereof, by causing you to thrive, and to haue good successe in spirituall things, which is *much better*, & which you should desire *much more*.

4. A fourth caution to be observed in your preparation to prayer, and in prayer, is, Be *not sleight and formall* herein, which is, when cursorily, and out of an overt custome, you only cal your sins, your duties, Gods favours and his promises unto a bare and fruitlesse remembrance. For if the *heart* be not withall affected with *anger, feare, grieve, and shame for sinne*. And if it be not affected with *ioy*, and with an *acknowledgement of being beholding to God* for his favours. Moreover, if it be not affected with *hope and*  
*confi-*

*Chap. 3.  
Section 2.*

confidence in God at the remembrance of his blessed promises. And if withall, the heart be not gained to a renewed resolution for to reforme what is faulty, and to cry earnestly to God for grace and mercy, and for the time to come to endeavour to live a godly life; all your preparation is nothing. Nay, this flight and fruitlesse calling of vice and vertue to remembrance, and no more, is a great emboldner and strengthner of sinne; and a great weakner and quencher of the Spirit. For sinnes are like to idle vagrants, and lawlesse subjects; If Officers call such before them, and, either say nothing to them, or onely give them threatening words, but doe not make them smart, they grow ten times more bold, more insolent, and lawlesse. Good thoughts are like to dutifull servants and loyall subjects, such as are ready to come at every cal, & offer themselves to be imployed in all good

D                      ser-



Chap. 3.

Section 2.

1<sup>st</sup> 2 Sam. 19

3.

services: now if such be not che-  
rished in their readinesse, they  
(I like *Dauids* people) returne  
dis-heartned, and their edge to  
future readinesse is taken off. Be-  
sides, this *cursorie* performing of  
holy duties, is the high way to  
an habit of *hypocrisie*, that cursed  
*Marre-good*.

5. My last caution is, that if in  
your meditations, and in your  
prayers you finde a dulnesse and  
want of spiritualnesse, I would  
haue you to be humbled in the  
sense of your impotency and in-  
firmity; yet, *Be not discouraged*,  
*nor yet give them over*: but rather  
betake your selfe to these duties  
with more diligence & earnest-  
nesse. When you want water,  
(your Plume being dry) you  
by powring in a little water, and  
by much labour in plumping  
can fetch water; so, by *much la-*  
*bouring* the heart in preparation,  
and by <sup>t</sup> *prayer*, you may recover  
the gift of prayer. And as when

\* Luk. 11.

13.

your

your fire is out, you, by laying on  
fuell, and by blowing the sparke  
remaining, doe kindle it: so by  
meditation whereby you must  
*"stirre up the grace that is in you,*  
and by the breath of prayer, you  
may revive and inflame the spi-  
rit of grace and prayer in you.  
Yet, if you finde that you have  
not time to prepare by medita-  
tion, or hauing time, if you finde  
a confusion & distraction in your  
meditation, then it will be best to  
breake through all lets, & with-  
out further preparation fal upon  
the duty of prayer, onely with  
premeditation of *God* to whom,  
and of *Christ* by whom through  
the *Spirit* you must pray.

*"2 Tim. I 6*

If for all this you doe not sa-  
tisfie your selfe in these holy ex-  
ercises, yet *give them not over*:  
for *God* is many times best plea-  
sed with your seruices, when,  
through an humble sense of your  
failings, you are displeased with  
your selfe for them. Yea, if when

*Chap. 3.  
Section 2.*

*2 Gen. 32.  
25.31.*

*Hos. 12.4.  
7 Gen. 32.  
28*

you have *wrestled* and contended with God in praier, you are forced to *goe halting and limping away with Iacob*, in the sense of your infirmities; yet be not dismaied, for it is a good signe that you haue prevailed with God, as *Iacob* did.

God useth, when hee is overcome by praier, to work in them that do overcome some sense of weakenesse, to let them know, that they prevaile with him in prayer, not by any strength of their own, or by any worthines of their prayer (when they have praied best) but from the goodnesse of Gods free grace, from the worthinesse of Christs intercession, by whom they tender their praiers, and from the truth of his promise made unto them that pray. If it were not thus, many, whē they haue their harts desire in prayer, would ascribe all to the goodnes of their praiers, and not to the free grace of God;



God; and would be proud of their owne strength, which in truth is none at all.

*Chap. 4.  
Section I*

CHAP. IV.

*How to walke with God, the  
whole day, after it is well  
begunne.*

SECTION I.

**V**Hen you haue thus begun the day by prayer by your selfe, thus making your peace with God, & craving his gracious presence to goe along with you, and for you, that day: you must then conscionably, according to the nature of the day (be it one of the *sixe dayes*, or the *Sabbath* and *Lords day*) apply your selfe to the businesse of that day, whether it be in *acts of Religion*, or of your *personall calling*, or in any other workes belonging

D 3 ing

Chap. 4.  
Section 1

ing unto you, as you are *superiour* or *inferiour* in Family, Church, or Common-wealth; whether it be also in acts of *bodily repasts, recreation, or sports*, doing all as in Gods sight.

a 1 Tim. 4. 9

And because all lawfull businesse is *sanctified by the Word and Prayer*, and for that it is part of your calling (as you are Master of a Family) to gouerne your people in the feare of GOD, and to teach them to live godly, therefore it is your part to take the fittest time in the morning to call them together and pray with them, before which prayer, it will be profitable to read the *Scripture* in order, with due reverence, taking also opportunities in all fit times to instruct them in the principles of Religion, oft *whetting the Word* upon them.

b Deut. 6. 7

If it be a working day, Betake your selfe ordinarily to the worke of your *particular calling*. For whosoever hath *no calling* whereby

by hee may be profitable to the society of man in Family, Church or Common-wealth: or having a lawfull calling doth not follow it, he liveth <sup>c</sup> *inordinately*. God never made any man for play, or to doe nothing. And whatsoever a man doth, he must doe it by vertue of his calling, receiving warrant from it, else hee cannot doe it in faith; <sup>d</sup> *without which no man can please G O D.* Besides, whosoever is called to Christianitie, hath no way to heaven, but by walking with G O D in his <sup>e</sup> *personall and particular* calling, as well as in his *generall* calling.

1. That you may doe this, first, be sure that the thing whereabout you labour, either with head, or hand, be *lawfull* and <sup>f</sup> *good*.

2. Be *diligent* and *industrious*, for the <sup>\*</sup> *sluggard* and idle person desireth, but hath nothing: but the <sup>o</sup> *diligent hand* maketh rich.

D 4

3. Let

*Chap. 4.  
Section 1*

<sup>c</sup> 2 Thes. 3.  
10, 11.

<sup>d</sup> Heb 11. 6

<sup>e</sup> 1 Cor. 7.  
17. 24.

How a man should carry himselfe before God in his calling.

<sup>e</sup> Eph. 4. 25

<sup>\*</sup> Pro. 13. 4

<sup>o</sup> Pro. 10. 4



*Chap. 4.*  
*Section 1*

<sup>h</sup>1 The. 4. 6

3. Let there be *truth*, *plaine-  
nesse*, and *equity* in all your dea-  
lings with men. <sup>h</sup> *Circumvent*  
and *defraud* no man. Make not  
your own gaine the waights and  
measures to trade by. I will pro-  
pound unto you sealed waights  
and rules, according to which,  
you must converse with all  
men.

(1) Consider your *neighbours*  
*good* as well as *your owne*. Weigh  
unpartially with your selfe what  
proportionable commoditie (in  
common estimation according  
to the times) your neighbour is  
like to have for that which you  
receive of him. For you must  
<sup>i</sup> *love your neighbour as your selfe*.  
In whatsoever you have to doe  
with men, you must not looke  
onely to your *owne* advantage,  
but to the benefit also of <sup>k</sup> *your*  
*neighbour*.

Mat. 22. 39

<sup>h</sup>Phil. 2. 4.

<sup>i</sup>Mat. 7. 12.

(2) Observe the *Royall Law*,  
the *Standard* of all equitie in this  
kinde: <sup>i</sup> *Whatsoever you* (with a  
recti-

rectified judgement and honest heart) would that men should doe unto you, doe you even so unto them : for this is the Law and the Prophets.

4. Be provident that you let not slip your opportunities : and take heed lest in these evill times you be circumvented by fraud, and falshood, and be insnared by unnecessary<sup>m</sup> Suretiship.

5. Whereas in every calling there is a *mysterie*, and, for the most part, each calling and condition of life hath its speciall sin or sinnes, which the Devill and custome for gaine or credit sake amongst wicked men, hath made to seeme lawfull ; yea, hath put a kinde of *necessitie* thereupon, which cannot bee shunned but with exposing a mans selfe to losse, or censure: Looke you narrowly by the light of the Word, and by experience to *finde out* that or those sinnes, then be as carefull to *avoid* them.

Chap. 4.  
Section 1.

Prov. 6. 6,  
7, 8

<sup>m</sup> Pro. 11.  
15

Pro. 22. 26

Prov. 6. 1.  
to 6,

*Chap. 4.*  
*Section 2.*

SECTION 2.

*Concerning Superiours and  
 Inferiours.*

Rules to  
 direct su-  
 periors.

**T**Here are other works also, such as concerne you as you are a *superiour*, and in authoritie, or as you are *inferiour* and subject, either in Familie, Church, or Common-wealth, in doing whereof you must take **G O D** along with you, following the directions of his *Word* and *Spi-rit*.

1. As you are a *Superiour*, first, walke worthy of all honour and due respect, carrying your selfe in your place with such holines, wisedome, gravitie, iustice and mercy, keeping such a meane betweene too much rigour and remifnesse, betweene straining your authoritie *a too farre*, and loosening it too much, that those under your charge may have  
 cause

*a Lev. 25.*  
 43.



cause both to *fear* and *love* you.

2. Wait on your office, and be watchfull over your charge with all diligence and faithfulness, using all good meanes to containe them in their duties of <sup>b</sup> *Godlinesse and honesty* ; which is the onely end why God hath set you over them. The meanes are : ( 1 ) Goe before them in good *example*. *Examples of Superiours* have a kind of constraining power working powerfully and insensibly upon inferiours. ( 2 ) <sup>c</sup> *Pray* with, and for them. ( 3 ) Command onely things *lawfull, possible, and convenient*, and onely those to which the extent of your *authority* from God and man doth allow you. ( 4 ) As much as in you is, procure for them the *meanes*, and put them upon the <sup>d</sup> *opportunities* of being, and of *doing good*. ( 5 ) Prevent likewise and remove all occasions of their *being*, and of *doing evill*. ( 6 ) Protect and defend them,

<sup>b</sup> 1 Tim. 2  
2.

Meanes  
wherby superiours  
may containe inferiours  
in their duties.

<sup>c</sup> Heb 1.5.

<sup>d</sup> Exo 20-  
8, 9, 10.

Chap. 4.  
Section 2.

<sup>c</sup> Pf. 101. 6

<sup>f</sup> Pro. 31.  
31.

<sup>s</sup> Col. 3. 19

<sup>21</sup>  
Ephes. 6. 9.

<sup>b</sup> Prov. 29.  
15. 17. 19

them, as much as lyeth in you, from all wrongs and injuries. (7) When they doe well, <sup>e</sup> *in* courage them, by letting them see that you take notice as readily of their well doing, as of their faults; and so farre as shall be fit, let them have the <sup>f</sup> *praise and fruit of their well-doing*. (8) When they doe evill, rebuke them with more or lesse heat of anger, according to the greatnesse of their fault: but never with <sup>s</sup> *bitternes*, in rating, and reviling them by tearmes of disclaime, and base contempt. There should bee alwayes more *strength of reason* in your words to convince them of their sinne, and to make them see their danger, and to know how to be reformed; *then heat of anger*, in uttering your owne displeasure. (1) If admonitions and words will reclaime them, then, proceed not to corrections and blowes: but if they regard not your reproofes, <sup>h</sup> then ac-  
cor-

*Chap 4.  
Section 2.*

according to the nature of the fault, and condition of the person, and the limits of your authoritie, you must, in mercie to their soule, give them sufficient, but not excessive punishment. (10) When you have done thus, and have waited a convenient time for their amendment, but finde none, then, when they declare themselves to bee rebellious, you must <sup>i</sup>*crave the helpe of higher authority.*

That you may governe according to these directions: Consider well and oft, first, that those whom you governe, are such whom you must not *oppresse*, neither may you rule over them with <sup>k</sup>*rigour*; because they now are, or may be <sup>l</sup>*heires of the same grace together with you.*

Secondly, Remember oft that you have a <sup>m</sup>*Superiour in heaven*, that you are his *servant* and *deputie*, governing under him; that all your authority is *from him*,  
and

<sup>i</sup> Deut 21.  
18, 19, 20,  
21

Meanes to keepe governours from abusing their authority.

<sup>k</sup> Leu. 25.  
39. 43.

<sup>l</sup> 1 Pet. 3. 7  
Philem. 16

<sup>m</sup> Eph. 6. 9.  
Col. 4. 1.



*Chap. 4.  
Section 2*

and that all you doe, in governing, must be *for him*, and how at last a time will come when you must *give account to him* of your Government.

Rules to  
direct in-  
feriours.

<sup>n</sup> Ex. 20. 12

<sup>o</sup> Eph. 5. 24

& 6. 1. 5.

Heb. 13. 17

<sup>p</sup> I Pet. 2.

13, 14.

Eph. 6. 5, 6.

<sup>q</sup> Tit. 2. 9.

<sup>r</sup> Rom. 13. 2

As you are <sup>n</sup> *under Authoritie*,  
(1) You must *honour* and *re-  
verence* all whom God hath set  
*over you*. (2) You must <sup>o</sup> *obey*  
*them* in all such their lawfull  
commands as are within the  
compasse of their Authoritie  
and commission, and that with  
fidelitie, and *singlenesse* of heart,  
for the <sup>p</sup> *Lords sake*. (3) You must  
submit to their reproofes, cor-  
rections and just restraints with  
patience, without murmuring,  
muttering, and *answering againe*,  
or *resisting*; For if you doe not  
submit to the powers that be or-  
dained of God, or if you <sup>r</sup> *resist*  
them, you rebell against God,  
and doe *resist the ordinance of*  
*God*: which who so doth, *shall*  
*receiue to himselfe damnation*.  
But if you not onely for *wrath*,  
but

but chiefly for <sup>f</sup>Conscience to God  
doe submit your selves to every  
<sup>t</sup>ordinance of man, doing therein  
the <sup>w</sup>ill of God from the heart;  
then, whether men requite you,  
or not, you shall be sure of the  
<sup>x</sup>Lord to receive the reward of in-  
heritance: for thus obeying men,  
you serve the Lord Christ.

Chap. 4.  
Section 3  
<sup>f</sup>Rom. 13.  
5.  
<sup>t</sup>1 Pet. 2.  
13. 14.  
<sup>x</sup>Eph 6. 6,  
7, 8.  
<sup>x</sup>Col. 3. 24

### SECTION 3.

#### *Touching Repasts and Recreations.*

**T**He constitution of mans  
soule and body is such, that  
they cannot long endure to bee  
imployed, and stand bent with  
earnestnesse upon any thing,  
wherefore refreshing is needful.

First, the whole man is re-  
freshed by eating and drinking:  
In which you must be first *holy*:  
secondly, *just*; thirdly, *temperate*.

1. It was their sin, which fed  
them-

Chap. 4.

Section 3

Rules for  
eating and  
drinking.<sup>a</sup> Iud. 12.<sup>b</sup> Tit. 1. 15.

1 Tim. 4.

4, 5.

<sup>c</sup> Pro. 20. 17

2 The. 3. 12

<sup>\*</sup> Pro. 4. 17<sup>d</sup> Rom. 13.

13

Pro. 23. 20,

21.

<sup>\*</sup> Eccle. 10.

17

The best  
recreation<sup>c</sup> Can. 4. 12

13, 14, 15

And 5. 1.

<sup>f</sup> Ps. 94. 19

themselves without all <sup>a</sup> feare of God. Meats and drinckes are not good to a man, if he be not <sup>b</sup> pure and *holy*, and if they be not received with *prayer* and *thanksgiving*.

2. You must not eat bread <sup>c</sup> of deceit, or ill gotten food: every man must eat his *owne bread*, God would have no man to eat the *\* bread of wickednesse*, nor yet drinke the *wine of violence*.

3. Moreover, you must not eat for *gluttony*, and <sup>d</sup> *drunkennesse*, to please the pallas, and to glut the appetite; but for <sup>\*</sup> *health* and *strength*.

2. A man when he is wearie, may bee refreshed likewise by varietie and interchange of the duties of his particular, and generall calling. And the *best Recreation* to a spiritual mind, when it is wearie of worldly imployments, is to *walke into* <sup>e</sup> *Christs garden*, and there, by reading and <sup>f</sup> *meditating*, singing of *Psalmes*,  
8 and



Chap. 4.  
Section 3  
Col. 3. 10

h Psal. 119  
14. 16. 24.

and holy conference, you may  
solace your selfe with the sweet  
comforts of the *holy Spirit*, and  
may worke your heart to joy in  
God, even to *joy in the holy Ghost*,  
and to a *delight* in the *Comman-  
dements and Word of God*. This is  
the most profitable, most ravish-  
ing, and most lasting delight of  
all other. Now, by as much as  
the soule is of a better, and of a  
more heavenly constitution, by  
so much it more contenteth, and  
satisfieth it selfe in these de-  
lights.

Yet sith *Sports*, even bodily  
and naturall delights, are part of  
our *Christian libertie*, therefore  
(taking heed that you abuse not  
your libertie) you may when  
you have need, recreate your  
selfe with them. Now that you  
may sport as in Gods fight, fol-  
low these directions:

1. The matter of your sports  
must bee of a *common nature*,  
and of things of *indifferent use*.  
Things

Rules for  
sporting.

Sunder, 11.

Chap. 4.  
Section 3

Things *holy* are too good, and things *vicious* are too bad to be sported or played with.

<sup>1</sup>Isa. 58. 13.

2. Sports must bee *seasonable for time*; Not on the *Sabbath day*, in which time God forbiddeth all men to seeke their *owne pleasures*. Ordinarily sports must be used *not before*, but *after* the body or mind hath beene thoroughly employed in honest businesse. Not *over-long* to the expence and losse of your precious time, which you should study to *redeeme*, not to *pass away*.

<sup>1</sup>Eph. 5. 16

<sup>1</sup>1 Cor. 16  
14.

3. Sports must alwayes bee kept within the *lists of Charity*, both to your selfe, and to your *neighbour*. If your sports doe impeach, or hazzard your *owne*, or your neighbours *name, life, estate, or comfortable living*, your sport is unlawfull.

4. Although Sports may bee used, yet they must not be *loved*, or used *immoerately* to fill your selfe with earthly delights, looking

*Chap. 4.  
Section 3*

king at no further or higher end:  
For as he that eateth and drink-  
eth that hee may enlarge his ap-  
petite, that he may yet eate and  
drinke: so he that sporteth that  
he may sport, is brutish and sen-  
suall. It is very *Epicurisme*: God  
hath threatned that he that <sup>m</sup> lo-  
veth sports, shall be a poore man,  
and he that loveth wine and oyle,  
shall not be rich.

<sup>m</sup> Prov. 21.  
17.

5. Whatsoever your sport be,  
you must so recreate the out-  
ward man, that you be no way  
worse, but rather better in the in-  
ward man. For God hath set such  
a blessed order in all lawfull  
things; that the meanest being  
lawfully used, shall not hinder,  
but further the best things.

6. In all sports you must pro-  
pound the *right end*: the next and  
immediate end is to revive your  
weary body, and to quicken  
your dull minde: but your fur-  
thest and principall end is, that  
with this your refreshed body  
and



Chap. 5.

Section I

1 Cor. 10  
31.

and quickned spirit, you may the better serve, and <sup>a</sup> glorifie God. For, whether you eate or drinke, or whatsoever you doe else, let all be done to the glory of God, saith the Apostle.

Thus much shall serve for direction how you should walke with God upon any of the fixe dayes, except there be speciall cause of setting a day apart for holy use, as, for fasting and prayer.

## CHAP. V.

## Of Religious Fasting.

## SECTION I.

\*Hom. li. 2.  
Page 89.

I Forbeare to write of the many kinds of *Fasts*, and of keeping Wednesday, Friday, and Lent Fasts: Onely thus much, It is evident, both by the \* profession and practise of our Church and

*Chap. 5.  
Section I*

*Anno 1629*

*Rom. 13. i. 5  
1 Pet. 2. 13  
14*

and State in England, that with  
us they are held to be *Civill*, ob-  
served for the good of the *Com-  
mon-weale*. For choise hath beene  
oft made of *Wednesdaies* and  
*Fridaies* both in and out of *Lent*  
for to be kept for *Religious Fasts*,  
which needed not to haue been,  
if the *Fasts* kept before upon  
those daies had beene judged to  
be *Religious*; Yet they have their  
lawfull use, so farre forth as they  
conduce to their civill end, and  
are freed from *Popish* abuse and  
superstition. And I doe advise  
you, and all good Subjects, ac-  
cording as it will stand with  
your health, for to observe  
them.

The *Fast* which I mentioned  
in the end of the former Chapt.  
of which I am to treat in this,  
is a *Religious Fast*. Which is,  
A sanctifying a day to the Lord by  
a willing abstinence from meats and  
drinke, and from delights & world-  
ly labours, that the whole man may  
be

*Chap. 5.*  
*Section 3*

*be more thorowly humbled before God, and more fervent in prayer.*

This *Fast* hath two parts; the one, *outward*, the chastening the body; the other, *inward*, the afflicting of the soule, under which are contained all those Religious acts which concerne the setting of the hart straight to Godward, and the seeking helpe of God for those things, for which the *Fast* is intended.

Take *Fasting* strictly for bodily abstinence, so it is an indifferent thing, and is *no part of Gods worship*: But take it as it is joyned with the inward part, and is referred to a religious end, being a profession of an extraordinary humiliation, and a great furtherance to a mans spirituall & reasonable service of God, giving a stronger and speedier wing to prayer, which \*must alwaies goe with it, so it is *more then an ordinary worship*.

\*Ezr. 8. 23  
 Pl. 35. 13.

It hath the name from the out-  
 ward



ward part; it being most sensible: But hath its excellency and efficacy from the *inward*, it being that for which the outward is observed.

It is called *Publicke*, when a whole *State*, or when any one *publike Congregation* doth fast.

*Private*, when one alone, one family, or some few together do fast.

God commanded a set *Fast* to be observed yearly of the *Jewes*; By which they (forbearing one-ly the *Sacrifices* and *publike Solemnities*) did learn to keepe the private, according as they had cause.

Publike and private haue their warrant from the *new Testament*, as well as from the *Old*; Which sheweth that *religious Fasts* were not peculiar to the *Jewes*; but are a *Christian dutie* belonging to all fitly qualified for them.

In the times of the government of *Judges*, and *Kings*, before the Capti-

*Chap. 5.*  
*Section 3*  
Mar. 9. 29.  
I Cor. 7. 5.  
Act. 13. 3.

Lev. 16. 29  
30.  
Lev. 23. 27  
Num. 29 7

a Judg. 20.  
26  
1 Sam. 7. 6  
b 2 Sam 12  
19  
Psa 35. 13.  
2 Chro. 20.  
3  
Joel 2. 15.

Chap. 5.

Section 1

Hest 4.16

Dan. 9. 3.

Nehc. 9. 1

Ezr. 8. 21.

Mat. 9. 15

Mat. 6. 16

17

1 Cor. 7. 5

Acts 13.

2, 3

Acts 14. 23

A generall  
reason of  
Fasting.

Mar. 9. 29

Captivitie, and of the<sup>c</sup> Rulers of the Jewes after the Captivitie, we have manifold examples of *private Fasts*; and examples & commandement for *publike*.

Our Lord and Saviour said, <sup>d</sup> that his Disciples after his departure from them should fast; & giveth direction unto all touching <sup>\*</sup> *private fasts*. The *Apostle* <sup>e</sup> speaketh of the husbands and wines abstaining from the marriage bed, that they might give themselves to *fasting and prayer*: And wee have the *practise of the f Apostles* againe and againe for *publike fasts*. All which prove *fasting* to be a *Christian duty*.

The case of a mans selfe, of others, yea of the *Church* and *Common-wealth* may be such, that ordinary humiliation and prayer will not suffice. For as there were some *Devils* that could not be cast out, <sup>s</sup> but by *fasting and prayer*; so it may be that such hardnesse of heart may be grown up-

on

*Chap. 5.*

*Section 1.*

*h I Sam 7.*

*5.7.*

*Judg. 20.*

*18.13. com-*

*pared with*

*verf. 26.*

**I**

Reasons  
why the  
body must  
be affli-  
cted.

on a man; or some sinfull lusts  
may have gotten so much strength  
that they will not be subdued;  
some evils private and publike,  
which cannot be prevented or  
removed; some speciall graces  
and blessings, which shall not be  
obtained or continued, but by  
the most importunate seeking of  
God, by *Fasting and Prayer.*

*Fasting* is contrary to that ful-  
lness of bread, which maketh  
both body and soule more prone  
to vice, and indisposed to religi-  
ous duties through drowfinesse  
of head, heavinesse of heart, dul-  
lnesse and deadnesse of spirit;  
Now these being removed, and  
the pamprednesse and pride of  
the flesh taken down by fasting,  
the body will be brought into  
subjection to the soule, and both  
body and soule to the will of  
God more readily, then other-  
wise they would be.

*A day of Fast* is a great fur-  
therance to the soule for the bet-  
ter

E

ter

2



Chap. 5.  
Section I

ter performing of holy duties, such as *Meditation, Reading, and Hearing the Word, Prayer, Examining, Iudging, and Reforming* a mans selfe; both because his spirits are better disposed; when he is fasting, to serious and sad devotion; & by reason of so large a time wherein the minde is taken wholly off frō the thoughts, cares, and pleasures of this life, he may be more intent, & more wholly taken vp in seeking of God.

3

*Fasting* is an open profession of guiltinesse before God, and an expression of sorrow and humiliation, it being a reall acknowledgement of mans unworthinesse, even of the common necessities of this present life.

I

Reasons  
why the  
soule must  
be afflicted.  
Ila. 58. 5.

But it is not enough that the body be chastned, if that the *soule be not withall afflicted*; because (1) it is else but a meere bodily exercise which profiteth little; nay, it is but an *hypocriticall fast* abhor-

Chap. 5.  
Section 1

abhorred & condemned of God, frustrating a chiefe end of the outward fast, which is, that the soule may be afflicted.

*Afflicting the soule* worketh Repentance, another chiefe end, and companion of Fasting. For godly sorrow causeth repentance, never to be repented of.

When the soule is afflicted, and heavie laden with sinne, then a man will readily and earnestly seeke after God, even as the sick will to the Physitian for Physicke, and as a condemned man to the King for a Pardon. In their affliction (saith God) they will seeke me diligently. If this be true of the outward, then much more of inward affliction.

The afflicted soule is a fit object of Gods mercy; to him doth God looke that is poore and of a contrite spirit, that trembleth at his word; yea, the bowels of his fatherly compassion are troubled for him that is troubled and ashamed for his sin.

E 2

More.

2

2 Cor. 5. 10

3

Hos. 5. 15.

4

Isa. 66. 2.

Ier. 31. 19, 20.

Chap. 5.  
Section 1.

Psa. 66. 18.

Ioh. 15. 7.

Who are  
to keepe a  
publike  
fast.

\*Iecl 1. 14

I

Moreover, upon a day of humiliation (if a man deale sincerely) this affliction of his soule dri- veth him quite out of himselve to seeke helpe of God in Christ, and maketh him endeavour to bring his soule into such good frame, that hee may truely say that he doth not regard iniquity in his heart; and that his unfained purpose is, and endeavour shall be to keep a good conscience, to- ward God and man alway. Whence followeth boldnesse, and assurance that God will be found of him; and that in Gods owne time, and in the best man- ner he shall have all his holy de- sires fulfilled.

All whom lawfull Authority enjoyneth, are to keepe a \*publik Fast, so farre as health will per- mit.

These onely may keepe a pri- vate Fast.

Such as are of understanding, els how can they search out their wayes,



wayes, judge themselves, or pray.

In *publike Fasts*, if Authoritie thinke fit, little children may be caused to fast, that the Parents, and others of understanding may (as by objects of misery) be stirred up to a more thorow humiliation; but, in *private*, Children and Ideots are to be exempted.

Secondly. *Novices and unexperienced Christians* are not to fast in private; such were *Christs* Disciples, then, when exception was taken at our *Saviour*, because they fasted not; whom he excuseth, not onely for that it was unseasonable to fast in a time of joy, while he the *Bridegroom* was with them: but because they were not able to beare so strong an exercise, they being like *old vessels*, and *old garments*, which would be made worse rather than better by the *new wine*, or *new cleath* of fasting. Strong phyſick is good, but not for babes. There is not the same reason why they may

E 3

fast

*Chap. 5.*

*Section I*

Who may keep a private Fast.  
Joel 2. 16.

2

Mat. 9. 14  
16, 17.

Luk. 5. 33,  
34, 35, & c.

Chap. 5.  
Section 1

fast in private as in publike, because the Minister by teaching them, & by praying with them, and for them, taketh from them the greatest part of the burden of the fast in publike.

Thirdly, *all such as are not in their owne power*, are not to keepe a *private fast*, when those under whose power they are, shall expressly contradict it. For the husband might disallow the vow of his wife, even that wherewith she had bound her selfe to afflict her soule by fasting. Wherefore none may fast against the will of those which have full power to command their service and attendance.

Numb. 30.  
5. 8. 13.

How oft  
we must  
fast.

*Publike Fasts* are to be kept as oft as *Authoritie* shall see cause.

2 Sam. 12.  
16.  
Neh. 1. 4.

*Private*, as oft as a man shall have more then ordinary cause of seeking unto God, either for others or himself, for removing or preventing imminent judgments from the Church and Com-

mon-

~~mon-weale~~; or for the procuring  
their necessary good; for subdu-  
ing some head-strong lust; for  
obtaining some necessary grace,  
or speciall blessing; for prepa-  
ring himselfe for some speciall  
service of *God*, or the like.

Though I cannot but justly  
complain of Christians seldome  
fasting; yet I dare not allow you  
to make this extraordinary ex-  
ercise of Religion to be ordinary  
and common; for then it will  
soone degenerate into meere  
*Forme*, or *Superstition*: but wish  
you to observe it as you shall  
have speciall occasion, and when  
ordinary seeking of *God* is not  
likely to prevaile.

It is indifferent which of the  
six daies you set apart for fasting  
according as shall best sute with  
your occasions. As for the *Lords*  
*day*, though it cannot be denyed  
but that if the present necessitie  
require, you may fast upon that  
day, neither can I utterly denie

Chap. 5.

Section I

Dan. 9. 2.

Act. 10. 30.



*Chap. 5.  
Section I**The Manichæes, Aug.  
Casulano.  
Epist. 86.**How long  
we must  
fast.  
Hest 4 16.**Judg. 20.  
26.*

servants, and such as are under the power of others (if they can have no other time) sometimes to make choyce of that day; yet because the *Sabbath* is a day of Christian Chearefulnesse; And for that *Heretikes* have heretofore made the *Sabbath* their *Fasting day*, and so it may be a scandall to *Religion*; and because *Fasting* is somewhat of the nature of a free-will-offering, I thinke you shall doe best to set such a day apart to your selfe for *Fasting*, which is more your owne, and not the *Lords day*.

The *Scripture* hath not determined howlong a continued fast should be kept. We have examples that some have fasted a longer time, as Three dayes; some a shorter, but none lesse than one day. In hotter Countreyes they could without impeachment of health abstain from food longer then wee can who live in a colder; but the body cannot be sufficient.

ficiently afflicted through want of food in lesse time than one day.

*Chap. 5.  
Section 1*

Thus I have proved *Religious Fasting* to bee a *Christian dutie*. And have shewed *what it is*; also the *parts* and *kindes* of it; *Who should* and *may fast*, *when*, and *how long*. It remaineth that I shew you *how* you may keepe a Fast *acceptably* to God, and *profitably* for your selfe, which is the principall thing to be regarded in a fast. And this I doe the rather, because many wel-affected *Christians* have importuned mee thereunto; who have professed that they would gladly set about the dutie; but ingeniously confessed, that they knew not how to doe it, and (in particular) how to bee intente and spiritually imployed for want of matter for a whole day together. But of this in the next Section.

*Chap. 5.*  
*Section 2*

SECTION 2.

Preparati-  
 on to a fast

I

**B**Y way of preparation to a Religious *Fast*, doe thus:

Take but a moderate supper the night before; for if a man glut himselfe over night, hee will be more unfit for the duty of humiliation the next day, and it differeth, in effect, little from breaking of fast next morning.

2

When you commend your selfe to God alone by praier, that night (as every good Christian usually doth) then set the time allotted, apart for that holy work; setting your selfe in a special sort to seek the *Lord*, as the Saints of God in the beginning of their fasts have done; propounding to your selfe the end of your intended Fast; Remembring this, that if the chiefe occasion and end be your owne *private* good, that you forget not others, nor the *publike*; or if it be the *publike*; yet

2 Chr. 20.  
 Dan. 10. 2



yet minde also your owne private; For untill you have made your owne peace with God, your fasting and praying will prevaile little for the publike. And God having joyned the publike with our private good in prayer, we must not disjoyne them in our fasting. Resolve with your selfe, to the utmost of your power, to keepe a *religious fast* unto God, according to his will; For this cause, in those your prayers, adde serious petitions to God in that behalfe.

When you awake that night, let not your thoughts bee upon worldly businesse, much lesse upon any wicked thing; but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

Fourthly, (if necessitie hinder not) *Arise early the day of your fast.* It agreeth wel with a fasting day (whereon your flesh is to be tamed) that you give not your selfe

Chap. 5.

Section 2.

2 Sam. 12.

16.

Ioel 1. 13.

selfe to so much sleep as at other times. It is probable, that for this cause some lay on the ground, others in sackcloth, in the nights of their fasts, not onely to expresse; but to further their *humiliation*, by keeping them from sleeping over-much, or oversweetly. Your body being empty, if withal your soule continue earnestly bent upon afflicting it selfe, these will keepe you from drowfinesse that day.

When the day is come, Be you strict in observing the outward Fast. To this end,

I

1 Hest. 4. 16.

Luk. 5. 33.

Chalced.

First, *forbeare all i meat and drinke*, untill the set time of the Fast be ended, which usually is about Supper time. A generall Councell in the Primitive Church decreed, that totall abstinence should be observed untill Evening prayer was ended. In case of necessitie, that is, when totall abstinence shall indeed disable you from doing the maine duties

*Chap 5.  
Section 2.*

ties of that day, you may eat or drinke; for in such cases G o d will have *mercy rather than sacrifice*; but then it must bee a small refection, onely such, and so much as may remove the impediment to the spirituall performance of the duties of that day.

Secondly, *Abstaine from all other worldly delights*, as, (so farre as will stand with comelineffe) from fine and best kapparell, also from all <sup>1</sup> sports and pleasant musicke, from the <sup>m</sup> marriage-bed, and the like.

Thirdly, *Abstaine from all worldly labour*, as upon a Sabbath day; for woridly busines, & the cares thereof doe, as well as worldly delights, distract the thoughts, and hinder humble devorion; and a ceasing there-from, giveth a full opportunitie to holy imployments the whole day. Therefore the *Jewes* were commanded to *sanctifie a fast*. And that yearely  
Fast,

2

<sup>1</sup> Exod. 33.

4, 5, 6.

<sup>1</sup> Isa. 58. 3.

<sup>m</sup> 1 Cor. 7. 5

Joel 2. 16.

3

Isa. 58. 3.

Joel 2. 16.



*Chap. 5.**Section 2**Lev. 23. 27**28, 29, 30.*

Fast, called the day of *Atonement*, was upon perill of their lives to be kept by a forbearance of all manner of worke. Now albeit the *Ceremonials* of that day are abolished in *Christ*, yet, *forbearing worke* as well as meate and drinke (being of the substance of a Fast,) doth remaine to bee observed in all such as may properly be called *Religious Fasts*.

Thus much for the *outward fast*, you must be as strict in observing the *inward*.

*Begin the day with prayer*, according as I directed you to doe every day; but with more than ordinary preparation, with fervency and faith, praying for Gods special grace to enable you to sanctifie a fast that day according to the Commandement.

Then apply your selfe to the maine worke of the day, which hath these parts, (1) unfained *Humiliation*, (2) *Reformation*,  
togeth.

together with *Reconciliation*, and  
(3) earnest *Invocation*.

*Chap. 5.*  
*Section 2*

The soule is then *humbled*, the heart *rent*, and truly *afflicted*, when a man is become *vile* in his owne eyes, through conscience of his owne unworthinesse, and when his heart is full of *compunction and anguish*, through feare of Gods displeasure, & with godly sorrow and holy shame in himselfe, and anger against himselfe for sinne. These *affections stirred* doe much *afflict* the heart.

To attaine this *deepe humiliati-  
on*, know that it is to be wrought partly by awakening your Conscience through a sight of the Law, and apprehension of Gods just judgements due to you for the breach of it, which wil break your heart; and partly by the Gospel, raising up your heart to an apprehension and admiration of the love of God to you in *Christ*, which will melt your heart, and cause you the more kindly to  
grieve,

*Chap. 5.**Section 2*

grieve, and to loath your selfe for sin, and withall to conceive hope of mercy, whence wil follow reconciliation, reformation, and holy calling upon God by prayer.

To worke this *Humiliation*, there must be,

First, *Examination*, to find out your sinne.

Secondly, a *Accusation* of your selfe, with due *aggravation* of your sinne.

Thirdly, *Indging* and passing sentence against your selfe for sinne.

1 Ioh. 3. 4.

*Sinne* is the *transgression* of the *Law*, and revealed will of *God*; Wherefore for the better search and finding out of your sinne, you must set before you the glasse of the *Law* for your *Light* and *Rule*. And if you have not learned, or cannot beare in minde the heads of the manifold duties commanded, or vices forbidden; then get some *Catalogue* or *Table*, wherein the same are set downe

Psal. 119.  
105.



downe to your hand, which you may reade with pausing, and due consideration, staying your thoughts most upon those particular sinnes whereof you finde your selfe most guiltie.

If, of those many that are, you doe not meete with one more fit for this purpose, or which you shall like better, then use this *Examinatorie Table* in manner as followeth:

But expect not herein an enumeration of all particular sinnes, which is beyond my skill, nor yet of all the heads of duties or kindes of sinnes, which would require a volumne; but of those which are principall and most common; yet hereby, if your Conscience be awake, it will be occasioned to bring to your thoughts those other not mentioned in the Table, if you bee thereof guiltie.

The first Table of the Law concerneth duties of love and pietie

*Chap. 5.  
Section 2*

An exami-  
natory Ta-  
ble of the  
Comman-  
dements.

to God, the performance where-  
of tendeth immediately to the  
glory of God, and mediately to  
the salvation and good of man.

*The first Commandement concer-  
neth the setting up of the onely  
true God to your selfe, to bee  
your God.*

Examining your selfe by this  
(and so in the other Commande-  
ments) thinke thus with your  
selfe: Doe I know and acknow-  
ledge the onely true G O D to be  
such a one as hee hath revealed  
himselfe in his Word & works,  
namely, *One onely Infinite, Imma-  
teriall, Immutable, Incomprehen-  
sible Spirit, and Everlasting Lord  
God, having beeing and All-suffi-  
ciencie in and from himselfe; One  
who is simply full of all perfections,  
and incapable of the least defect,  
being Wisedome, Goodnesse, Omni-  
potencie, Love, Truth, Mercy, Ju-  
stice, Holinesse, and whatsoever is  
originally*

*originally and of it selfe Excellent.  
The only Potentate, King of Kings,  
Lord of Lords, of whom, through  
whom, and to whom are all things.  
The Father, Sonne, and holy Ghost,  
God blessed for ever, Amen.*

*Chap. 5.  
Section 2*

*Doe I Beleeve his Word, in all  
things related, commanded, pro-  
mised, and threatned therein, and  
that his holy and wise Providence  
is in all things. Have I Him and  
his Word in continuall remem-  
brance.*

*Doe I esteeme and exalt God in  
my heart above all, so that it  
doth humbly adore him at the  
very mention and thought of  
him, making my selfe to be no-  
thing in mine owne eyes, yea, e-  
steeming all creatures to bee no-  
thing in comparison of him?*

*Have I given religious worship  
to him onely? Have I beleeved  
in him, and in him onely? Have  
I sworne by him as there hath  
beene cause, and by him alone?  
Have I prayed onely unto him?  
and*



*Chap. 5.*  
*Section 2*

and have I sought to him, and to obtaine helpe of him only by such meanes as he hath appointed; giving the glory and thanks of my being, and well-being, and of al other things which are good unto him.

Is my *Conscience* so convinced of the truth & Authority of God, that it holdeth it selfe *absolutely bound* to obey him in all things, that it doth *incite* to that which is good, *restrain* from that which is evill, *encourage* me in well-doing, and *check* me when I doe ill.

Is my *will* resolved upon *absolute and unfained obedience* to doe whatsoever God commandeth, to forbear whatsoeuer hee forbiddeth, to subscribe to whatsoever he doth, as well done; and have I borne *patiently*, all which either by him selfe or by any of his creatures hee hath inflicted upon me?

Have mine *affections* beene so for God, that I have loved him with

*Chap. 5.  
Sectn I*

with al my heart, *loving* nothing more than him, nothing equally to him? Doe I *hate* every thing that is contrary to him? Hath my *Confidence* beene onely in him, and my *expectation* of good from him? Have my *desires* beene to him, and for him, *longing* above all things to have *communion* with him? Hath it beene my greatest *fear* to offend him, or to be severed from him? Hath it beene my greatest *griefe* and *shame* that I have sinned against him? Have I *reioyced* in God as in my chiefe Good? Hath mine *anger* risen against whatsoever I saw crosse to his glory? Have I beene *zealous* for God? And have I made him the *utmost end* of all mine actions?

Hath my *whole outward man*, as tongue, senses, and all other active powers of my body been readie to professe the true God, and to yeeld obedience to his will.

Or

*Chap. 5.  
Section 2*

Or contrariwise, Am I not guilty of *denying of God* in word, in workes, or at least in heart, questioning the truth of his being, and of his Word, denying his *Providence, Power,* or some other of his *Divine Attributes*? Have I not been ignorant of God, and of his will, and *erroneous* and *mis-believing*, if not *hereticall* in my conceits concerning God the *Father, Sonne, or holy Ghost.*

Have I not beene *over-curious* in prying into the nature and secret counsels of God, beyond the rule of the revealed wil of God? Have I not *set up false Deities*, or put *my selfe*, or any other creature in the place of God, through pride preferring, and resting upon mine owne way and will before Gods, or by making my selfe mine utmost end, professing God and his Religion, onely to serve mine owne ends, or by *seeking to the creature*, (as to Angell, Saint, Devill, or Witch) instead of the *Creator*?

Have



*Chap. 5.  
Section 2*

Have I not beene forgetfull of God, and of his will? Is not my Conscience impure, blinde, deluded, or seared; and my will perverse, obstinate, impatient, and murmuring against God, and full of dissimulation?

Have I not set mine affections upon the World rather than upon God, loving that which is evil, hating that which is good, yea, God himselfe, if not directly, yet in his Holines, shining in his Ordinances, and in his children, or as hee is a severe inflicter of punishment? Fearing man more than God, trusting in the Creature, making something besides God my chiefe joy? Have I not presumed when I had cause to despaire, and *despaired* after that I had cause to hope? Have I not tempted God many wayes? And have I not in the matters of God beene either cold, lukewarme, or blindely, or preposterously zealous?

Hath

*Chap. 5.  
Section 2*

Hath there not beene a prone-  
nesse in my whole *outward man*,  
to rebell against God?

*The second Commandement con-  
cerneth all such lawfull worships  
of God, which he onely hath ap-  
pointed, whereby he communi-  
cateth himselfe to man, and man  
againē maketh profession of him;  
forbidding (under one kinde)  
all such as are not by him ordai-  
ned.*

Thinke thus, Have I worshipped  
God in *spirit and truth* in all the  
kindes and parts of his *Worship*,  
publike or private, ordinary or  
extraordinary; as, by bearing, rea-  
ding, and meditating of his *Word*;  
by praying, praising, and giving  
thanks to him; by a right use of  
his *Sacraments*, Baptisme, and the  
*Lords Supper*, and by *Religious  
Fasting*, *Religious Feasting*, and  
making of *vowes*, according as I  
have had speciall occasion? And  
have

have I done what did belong to me for the setting forth and maintaining of Gods true Worship; and have I, according to my place, executed aright, or submitted unto the government and discipline of the Church?

Or, besides the omission of the former duties, Am I not guilty some way or other, of *Idoll-worship*, conceiving of *G O D* in my mind, or representing him to my sense in the *likenes* of any creature?

Have I not added to, or detracted from any part of Gods Worship? Have I not run into the appearances and occasions of *Idolatry*, as, by presence at *Idoll-service*, by marriage and needlesse familiarity with *Idolatrous persons*, by reserving undesaced monuments of *Idolatry*? At least, is not my heart guilty of not hating, but rather lingering after, *Idolatrous worship*? Have I not been guilty of *superstition*, or *Will-worship*, &c.



*Chap. 5.  
Section 2*

*The third Commandement concerneth the glory of Gods holy Name, shining forth in his Titles, Attributes, Religion, Word, Ordinances, People, or any thing that bath in it any print of his holinesse or excellency, forbidding the taking of it in vaine, and that in all actions religious or common.*

*Have I glorified God, by answering my holy profession, with an holy and unblameable conversation; by performing all holy duties with due preparation, knowledge, and devotion; also by thinking and speaking of the Names and holy things of God with holy reverence; and in particular, by fearing an Oath.*

*Or, have I not caused the Name, Religion, and People of God to be ill thought of and dishonoured by my evill course of living, or at least by committing some grosse sinne?*  
*Am I not guilty of rash, unprepared*

*pared, heedlesse, forgetfull, and fruitlesse reading, hearing, receiving the Sacraments, or performance of any other the worships of God.*

*Have I not thought or spoken blasphemously or contemptuously of God, or of any the things of God? Have I not used the Name of God needlessly, rashly, wickedly, or falsely in swearing, or lightly in my Salutations, Admirations, or otherwise in my ordinary communication.*

*Have I not abused the Name of God, his Scriptures, his Ordinances, and Creatures, using them for other purposes then hee alloweth, as, for sports, spels, charms, or any sorcery, luxury, or the like? Have I not passed by the great workes of Gods power, mercy, and judgements without due observation and acknowledgement of God therein?*

*Chap. 5.  
Section 2.*

*The fourth Commandement concerneth the ordinary solemn time of the service and worship of God, requiring that the seventh day (now our Lords day) be kept with an holy rest.*

*Have I upon the six dayes Remembered the Lords day, that I might dispatch all my worldly businesse, and prepare my heart, that when it came, I might keep an holy Sabbath to the Lord, according to the Commandement? Did I, according as my health would permit, rise early on that day?*

*Have I performed my daily, both morning and evening exercises of Religion alone, and with my family that day in private?*

*Have I caused all under my authority, according to my power, to rest from all manner of workes, and worldly sports; also my selfe not onely from the labour of my body, but of my mind in all worldly*  
ly



ly businesse; except about the things that concerne *common honestie*, and comelineffe, *workes of mercy*, and such *workes of necessity* as could not be done before, or stay to be done afterwards?

*Chap. 5.*  
*Section 2*

Have I alwayes prepared my heart before I went into the house and presence of God, by meditation of Gods Word and Workes, and in particular by examination, and reformation of my wayes, also by prayer, thanksgiving, and holy resolution to carry my selfe as in Gods presence, and to heare and obey whatsoever I should bee taught out of the Word of God?

Have I caused my family to goe with me to the Church? And did I with them come in due time, and being there, did stay the whole time of prayer, reading, and preaching of the Word, singing of Psalmes, receiving and administering the Sacraments, even that of Baptisme, when others are

*Chap. 5.*  
*Section 2*

Baptised, and did attend diligently, and joyne with the Minister and the rest of the Congregation in all those holy exercises?

Did I spend the day, after the Morning and Evening Prayers, Sermons, or Catechisings, in meditation, and (as I had opportunitie) in conference and repetition of what I had heard? also in visiting the sicke, and other workes of mercy; and so from the beginning to the end of the day have beene imployed in holy thoughts, words, and deeds, and all this with spirituall delight.

Or, Am I not guiltie of forgetting it before it came, and of neglecting and prophaning it when it came? as, by meere idlenesse, or by taking opportunity of leisure from busines of my calling to be licentious in company keeping, dalliance, and the like; or by reserving that day for journeyes, idle visits, and for dispatch of by-chares.

Have

*Chap. 5.  
Section 2*

Have I not beene *carelesse* of  
*the Service of God*, frequenting it  
no oftener then Law, or very  
shame did compell me?

Have I not beene *carelesse* whe-  
ther my *servants* or *children* did  
keepe the *Sabbath* or no? And  
when I was at Church, did I not  
*idle out the time* by gazing about,  
or by sleeping, or by worldly  
thoughts?

Have I not bought, sold, let,  
hyred, spoken of, or done other  
works forbidden to be done, spo-  
ken, or plodded upon that day?

Have I not under the name of  
Recreation sought mine owne  
pleasure, using *sports* and *games*,  
which cause the minde to be  
more indisposed, to the due per-  
formance of holy duties then *bo-  
nest labours* doe, to which they  
are subordinate, and with them  
forbidden to be done that day?

Hath not the *strickt observance*  
of the *Sabbath* beene at least *tedi-  
ous* unto me, so that I could have



*Chap. 5.  
Section 2*

wished that it had beene gone long before that it was ended?

*The second Table concerneth duties of love and righteousness towards man, the performance whereof tendeth immediately to the good of man; but mediately to the prooffe of his being truly religious, & to the glory of God.*

God made man not to be alone, nor to be all for himselfe; Therefore for the greater good of mankind, he hath endued men with variety of gifts, and degrees of place, some excelling other both in *Family, Church, and Commonwealth*; yet so as each is excellent in his gift and place, even the meanest made worthy of respect from the greatest, because of his usefulness for the common good: even as the least member of the natural body is truly useful and to be respected as well, though not so much, as the most honourable.

Now

Now when *each member* in the *body politike* do acknowledge the severall gifts and mutuall use one of another, according to their place, then is there a sweet harmony in the society of man, and there is a *sure foundation laid of all good Offices of love* betweene man and man.

Wherefore in the first place, God in this *fist Commandement* provideth, that the *order* which he had set amongst men, should inviolably be observed; Requiring all *Inferiours* under the name of *Children*, to honour their *superiours*, that is, to acknowledge that dignity and excellency which is in another, shewing it in giving due respect unto his person and name; Implying, that all *Superiours* should walke worthy of honour, and that they should mutually shew good respect to their *Inferiours*, tendring their good, as well as their owne.

Touching this *fist Commandement*,

*Chap. 5.*  
*Section 2*

*ment, thinke thus; Doe I live in a lawfull Calling? and have I walked worthy my General Calling of Christianity, and discharged my particular Calling, and imployed the gifts which GOD gave me, for the good of the society of man, in Family, Church, or Common-wealth?*

*Have I honoured all men, for that they were made after the Image of God, and have yet some remains thereof, are capable of having it renewed, if it be not renewed already; and because they are or maybe useful for the common good of man; using them with all curtesie and kinde respect, excepting when, and wherein, they have made themselves vile by open wickednesse; so that it will not stand with the glory of God, good of others, or of themselves, or with the discharge of my place, to shew them countenance? Have I shewed my due respect to others in praying to God,*



God, and, as there hath beene  
cause, in giving him thanks for  
them?

Have I *conceived the best*, that  
in charity I might, of others?  
And *by love* have indeavour'd ac-  
cording to my place to *cure* their  
grosser evils, and to *cover* their  
infirmities? And have I to my  
power furthered my neighbors  
*good name* and reputation, and  
have beene contented, nay desi-  
rous, that he should be esteemed  
as well, nay, better then my selfe?  
And, have I, both in his life time,  
and after his death, given him  
the honour of *common humanity*,  
as in common cartesies at least,  
and in comely buriall, so far as a-  
ny way it did belong to me, and  
in maintaining his wronged re-  
putation, &c.

Have I being *before others* in  
*gifts* in any kinde, as, learning,  
wit, wealth, strength, &c. *employ-*  
*ed those gifts* to the honor of God,  
and the good of *man* more than  
others?

As

*Chap. 5.**Section 2.*

As I am *before others in yeares*, am I before them in grauitie, good counsell, and good example?

As I am *above others in Authority*, doe I acknowledge that it is not originally in me, but derived to me from God, and have I held it, and used it for him, keeping within the due limits thereof, *gouerning with wisdom and moderation*; procuring the good of their bodies, and soules, so far as lay in me; commanding onely things lawfull & conuenient, encouraging them in well-doing, by commendation, and rewards; preventing euill as much as I could, and restraining it in them by seasonable and due reproofes, according to the quality of the offence, and of the person, when fairer means would not preuaile?

As I am *an equall*; Have I esteemed others better then my selfe, and striven in honor to preferre them?

As

*Chap 5.  
Section 2.*

As I am *behind others* in gifts and age, have I in word, and gesture, done them due reverence, and thankfully made use of their good parts, and experiences?

As I am *under Authoritie*, whether in *Family, Church, or Commonwealth*, haue I submitted my selfe to all my *Gouernors*, reverencing their persons, obeying readily all those their lawfull Commandements, which are within the compasse of their Authoritie to command? Have I received their instructions, and borne patiently and fruitfully their reproofes and corrections?

Or do I not live without a *lawfull Calling*? Or Idlely, or unprofitably in it? Have I not buried or abused my *Talent* and *place*, to the hurt rather than the good, of my selfe, and others?

Have I not *beeene high minded*, esteeming better of my selfe then there was cause, hunting after the vaine applause of men?

Have



*Chap. 5.  
Se & ion 2*

Have I not *despised* others? yea, those which were good, yea, my superiours, shewing it by my unreverent gestures, and by my speeches to them, and of them? Have I not some way or other detracted from and diminished the credit of others, or, at least, envyed their due estimation?

As I am a *Superiour*, have I not carried my selfe insolently, lightly, or dissolutely?

As I am *under Authority*, have I not carried my selfe stubbornly and undutifully?

*God having set an order in humane societie, doth next provide for the life, and safetie of the person of man, who must keepe this order, and make this societie, by forbidding in the sixth Commandement whatsoever may take it away, or impaire it.*

Have I had a care of mine own health, in a sober use of meate, drinke,

drinke, labour, sleepe, recreation, physicke, weapons, or whatsoeuer else is apt to procure health, and to prevent disease?

Have I beene, or am I meeke, patient, long-suffering, easie to be appeased, apt to forgive, full of compassion, kinde, mercifull; shewing al these, in soft speeches gentle answers, courteous behaviour, requiting evil with good, comforting the afflicted, relieving the needy, peace-making, and by doing all other *offices* of love, which might tend to my neighbours safetie or comfort?

Or, have I not *wished my selfe dead*, or neglected the meanes of my health? Have I not *impeached it* by surfeits, by excessive labour or sports, by fretting and over-grieving, or by any other meanes? And have I not had thoughts of doing my selfe harme?

Have I not beene angry unadvisedly, malicious, and revenge-  
full,

*Chap. 5.  
Section 2*

full, shewing furly gesture, and behaviour, as, fowre lookes, shaking the head, or hand, gnashing the teeth, stamping, staring, mocking, railing, cursing, quarrelling, smiting, poisoning, hurting, or taking away the life of man any way without Gods allowance?

Have I not been a sower of discord, or some way or other been an occasion of the discomfort, if not of the death of others?

*The seventh Commandement concerneth Chastitie, whereby God provideth for a pure propagation and conservation of mankinde, forbidding all bodily pollution under the name of Adultery.*

Have I beene modest, sober, shamefast, possessing my body in chastitie, shutting mine eyes, and stopping mine eares, and restraining my other senses from all objects,



*Chap. 5.  
Section 2*

jects, and occasions of lust, bridling my tongue from lustful motions, and lascivious speeches, forbearing all manner of dalliance and wantonnes; abstaining from selfe-pollution, fornication, or any other naturall, or unnaturall defilement of my body, either in deede, or desire?

And being married, was I wise in my choise? and haue I kept the marriage-bed undefiled, through a sanctified, sober, and seasonable use thereof?

Or, Am I not guilty of manifold acts of uncleannesse? at least of vncleane thoughts, immodest eyes, eares, touches, & embraces, of wanton speeches, gesture, apparrell, and behaviour?

Have I not run into the manifold occasions of adultery & uncleannes, as by idlenes, gluttony, drunkennes, choise of such meats drinkes, perfumes, or any other thing that will provoke lust, effeminate dancing, frequenting wanton

*Chap. 5.  
Section 2*

ton company, or places of un-  
cleane provocations, and of un-  
seasonable conversing with the  
other sex alone?

*The eight Commandement con-  
cerneth the preservation of mans  
Goods, the meanes of his com-  
fortable maintenance in this life,  
forbidding all wrong thereabout,  
under the name of stealing.*

Have I a good Title to the  
things which I possesse, as by  
lawfull inheritance, gift, reward,  
cōtract, or any other way which  
God alloweth? Have I beene in-  
dustrious and faithful in my Cal-  
ling, frugall, & provident? Have  
I done that for which I have re-  
ceiued pay or maintenance from  
others; and have I given to e-  
very man his owne, whether  
tribute, wages, debts, or any o-  
ther dues?

Or, have I not got my living  
by an *unlawfull Calling?* or have

I not impoverished my selfe and mine, by idlenesse, luxurious, and unnecessary expences, by gaming, unadvised suretiship, or otherwise? Have I not withheld from my selfe or others, through niggardice, that which should have beene expended?

Have I not gotten or kept my neighbours goods, by fraud, oppression, falshood, or by force, and made no restitution? Have I not some way or other impaired my neighbours estate?

*The ninth Commandement concerneth Truth of speech, the meanes of intercourse betweene man and man, and of preserving mens rights, and of redressing of all disorder in humane societie, forbidding all falshood of speech under the name of bearing false witnesse.*

Have I at all times, in all things spoken the truth from my heart,



*Chap. 5.  
Section 2*

heart, giving testimony in public or private, by word, or writing, of things concerning mine owne or neighbours Name, and credit, life, chastitie, goods, or in any other thing that hath beene matter of speech betweene me or others, whether in affirming, denying, with oath or without oath, or in bare reports, or in promises, or any other way?

Or am I not guiltie of telling lies, jestingly, officiously, or perniciously? Have I not raysted, spread, or received false reports of my neighbour? Have I not spoken falsly in buying and selling, also in commending by word, or writing of unworthy persons, and in dispraying the good, in boasting of my selfe, or flattering of others?

Have I not given false evidence, used equivocations, or concealed the truth which I should have spoken, or perverted it when I did speake it?

*Chap. 5.  
Section 2*

*The tenth Commandement concerneth Contentation with a mans owne condition, the foundation of all order and iustice amongst men, forbidding the contrary, namely, Coveting that which is not his.*

*Am I contented with mine owne condition, as, with my place which I hold in Family, Church, or Common-wealth, with mine owne yoke-fellow and estate? Can I reioyce in it? and also that it should bee well with others, nay, better than it is with my selfe?*

*Or have I not beene full of discontent with my condition, coveting after some thing or other which was my neighbours, at least by actuall concupiscence, in multitude of evill thoughts, arising from the law of my members, though my deliberate will hath gone against them?*

*Thus*

*Chap. 5.**Section 2*Accusation  
with aggra-  
vation of  
sinne.

Thus having by the Law found out your sinnes, you must *araigne* and *accuse* your selfe, as it were at the barre of Gods Tribunall, representing your sinnes to your minde as they are, in their hainousnesse and mischievousnesse, according to their severall aggravations.

First, consider *sinne* in it's nature, it is a *morall evill*, an *anomy* and irregularity in the soule and actions, an enmitie to God the chiefe good; It is the *worst evill*, worse than the *Devill* and *Satan*, he had not beene a *Devill* but for *doing evill*; worse than *Hell*, which as it is a torment, is caused by *Sinne*, but is onely contrary to the good of the *Creature*, whereas sinne it selfe is contrary to the good of the *Creator*. It is such a distemper of the soule, that the *Scripture* calleth it *wickednes* of *folly*, even *foolishnes* of *madnesse*.

Eccle. 7. 25.

Secondly, consider from whence *sinne* in man had his originall, even from



from the <sup>a</sup> *Devill*, who is the father of it; It came and commeth from <sup>b</sup> *Hell*, therefore is *earthly*, *sensuall*, *diuelish*. Whensoever you sinne, you doe the lusts of the Devill.

Thirdly, consider the *nature* of the *Law*, whereof sinne is a transgression: A *Law* most perfect, most <sup>c</sup> *holy*, *equall*, and *good*, which would have given eternall life to the doers of it, had it not beene for this cursed *Sinne*.

Fourthly, consider the *person* against whom sinne is committed, whom it highly offendeth and provoketh; It is <sup>d</sup> *God*, to whom you owe your selfe and all that you have; who <sup>e</sup> *made*, and doth preserve you, and yours; who, albeit you have sinned, <sup>f</sup> *desireth* not your death, nor afflicteth you willingly; but had rather that you should humble your selfe, Repent and live; who, that you might be saved, <sup>g</sup> *gave* his onely begotten sonne, to death, to ransom some

*Chap. 5.*  
*Section 2*  
<sup>a</sup> *Ioh. 8. 44.*  
*Gen. 3.*  
<sup>b</sup> *Iam 3. 15.*

<sup>c</sup> *Rom. 7. 12.*  
*Gal. 3. 21*  
*Rom. 8. 3.*

<sup>d</sup> *Psal. 51. 4.*

<sup>e</sup> *A&. 17. 28*

<sup>f</sup> *Eze. 33. 11*

<sup>g</sup> *Ioh. 3. 16*

*Chap 5*  
*Section 2*

<sup>h</sup> 2 Cor. 5.

20.

<sup>k</sup> 2 Pet. 3 9

<sup>l</sup> Isa. 3. 8.

<sup>m</sup> Neh. I. 2.

<sup>n</sup> Heb. 3. 11

<sup>o</sup> Heb. 12.

29.

<sup>p</sup> Mat 10.

28.

<sup>q</sup> Gen. 3. 17

Rom. 8. 20

to ne you; who, by us his Mini-  
sters, maketh knowne his Word  
and good will towards you, ma-  
king *Proclamation*, that if you  
will *repent* and *beleeve*, you shall  
be saved; yea, by us he intreateth  
you to bee <sup>h</sup> *reconciled* to him.  
It is that **G O D** who is rich in  
goodnes, forbearance, and <sup>k</sup> *long-  
suffering*; waiting when you will  
turne, that you may live; who,  
on the other side, if you despise  
this his goodnesse, and shal con-  
tinue in your sinne, thereby <sup>l</sup> *pro-  
voking* the eyes of his glory, is  
*a terrible and* <sup>m</sup> *revengesfull God*;  
who, if you still erre in heart,  
and will not walke in his waies,  
hath <sup>n</sup> *sworne in his wrath*, that  
*you shall not enter into his Rest*;  
who in his wrath is a <sup>o</sup> *consuming  
fire*, and is ready and able to de-  
stroy <sup>p</sup> *body and soule* in the eter-  
nall vengeance of Hell fire.

Fiftly, Consider sinne in the evill  
effects of it, namely, it brought a  
<sup>q</sup> curse upon the whole Crea-  
tion,

*Chap. 5.  
Section 2.*

on, for mans sake, whereby the creatures are become defective, and unserviceable, nay, hurtfull to you, from your sinnes come all manner of diseases and crosses that ever befell you. This your sinne (untill it be repented and pardoned) maketh you<sup>r</sup> hatefull to God, <sup>r</sup> separateth between you and God, causing him to withhold<sup>t</sup> good things from you, and to inflict evill upon you, even in this life: It defileth the<sup>u</sup> whole man, and every renewed act of sinne doth strengthen the body of sinne, and worketh a decay of grace in you, though you be regenerate. And if it be grosse, if it do not benumme and seare your Conscience, yet it will wound it, and break the peace thereof, if it be tender, vexing it as moles do your eye, or thornes your feet, causing terrors and doubtings of Salvation, God withdrawing his favour and loving countenance from you; And, if you be not in  
G Christ,

<sup>r</sup> Psal. 11. 5

<sup>r</sup> Isa. 59. 2.

<sup>r</sup> Jer. 5. 25.

<sup>r</sup> Tit. 1. 15

Psal. 51.



Chap. 5.

See Elton 2

r Mat. 25.

46.

Rev. 21. 8.

y Phil. 2. 6,

73.

a Isa. 53. 3.

b Lu. 22. 44

c Mark. 15

21.

Mat. 27.

Christ, it will in the end bring upon you <sup>x</sup> everlasting damnation.

Sixtly, Consider the ransom for sinne, who paid it, and what was paid; consider Christ Iesus, who he was, and what he did and suffered to take away your sinne. He, the onely sonne of God, very God, did lay downe and veile his glory for a time, yea, came downe and left heaven to dwell in the Tabernacle of humane flesh, taking upon him the estate of a servant, was poore, <sup>a</sup> despised of men, persecuted from the cratch to the crosse, made to shed teares abundantly, yea, so tormented with the sense of Gods wrath for your sinne, that for very anguish he did sweat as it were <sup>b</sup> drops of bloud. He was accused, condemned, spit upon, mockt, buffeted and scourged by wicked men, made to <sup>c</sup> beare his owne crosse till *(oh oppressed and afflicted soules)* for very faintnes he could beare

it no longer; Then he was hanged amongst theeves, dying the most *accursed* \* death; And, which to him was more then all the rest, hee, in his humane apprehension, was forsaken of God, crying out, *My God, my God, why hast thou forsaken me.*

Now you may be assured, that if the *justice* of God could have beene satisfied, and your sinne ex-  
piated and done away by a lesser price, Iesus Christ his onely Son should never have beene caused to *poure* out his soule a sacrifice for your sinne.

This *locking* (by the eyes of your faith) upon Christ whom you have pierced, will at once shew you the greatnes and hatefulness of your sin, which required such an infinite ran-some; and the infinite love of God and Christ to you-ward, euen when you were his enemy, in providing for you a sure remedie, which will free you from both guilt and power

*Chap. 5.*

*Section 2*

\* Gal. 3. 13

*d Mat. 27.*

46.

*e Isa. 53.*

10, 12.

*f Zach. 12.*

10.

Chap. 5.

Section 2.

of this sinne. The thoughts here-  
of will (if any thing will) even  
melt the heart into godly sorrow  
for sinne, and withall, give hope  
(in the use of the means) of mer-  
cy and forgiveness.

That the former *Aggravations*  
may bee more pressing, observe  
these directions :

I

2 Sam. 24

10

Psal. 51. 14

You must *consider sinne in the  
particulars*, one after another; for  
generalls leave no impressions :  
Therefore 2 David cryeth out of  
his bloody sinne in particular.

2

1am. 1. 15

You must *indge the least sinne  
to be damnable*, untill it bee par-  
doned, and repented in particu-  
lar, if knowne unto you, at least  
in generall, if not knowne.

3

1 Heb. 10.

29

The *greater* any sinne is, the  
greater you must judge the guilt  
and punishment to be.

4

Gen. 4. 7.

*Sinnes committed long since unre-  
pent*ed, and the punishments de-  
served, but deferred, are to bee  
judged to bee *as neare*, <sup>k</sup> lying at  
the doore, & dogging you at the  
heelles,



heelles, as if committed at the present; so that you may looke for Gods hand to be upon you this present moment; they, like the bloud of *Abell*, or finnes of *Sodom*, cry as loud to God for vengeance now, as the first day they were committed, nay, louder, because they are aggravated by \* impenitencie, and by the abuse of Gods long suffering.

Your *humiliation* must, in your endeavour, <sup>1</sup> *proportion your guilt of sinne*; the greater guilt, the greater humiliation.

Know therefore, that finnes against God, of the <sup>m</sup> *first Table*, considered in equal comparison, are greater than those of the *second*.

The more *grace* hath beene offered by the <sup>n</sup> *Gospel*, and the more meanes any have had to know God and his will, the greater is their sinne, if they be ignorant and disobedient.

The <sup>o</sup> *number* of finnes according

G 3

ding

Chap. 5.  
Section 2

Rom. 2 4, 5

5  
Ezra 9.  
<sup>1</sup> Ez 10. 1, 2  
Mat. 26. 5.

<sup>m</sup> 1 Sam 2.  
25  
Mat 12. 38

<sup>n</sup> Mat 11.  
21, 22, 23  
24

<sup>o</sup> Isa. 59. 15  
17

Chap. 5.  
Section 2  
Eze. 16. 51.

P Iude 10.  
Ier. 34. 18

Of judging  
and con-  
demning a  
mans selfe.  
1 Cor. 11.  
31.

ding as they are multiplied, doe increase the guilt and punishment.

The more bands are broken in sinning, as, committing it against the Law of God, of P Nature and Nations, against Conscience, promises, and vowes, the greater the sinne and punishment.

All these things knowne and considered, now *indge your selfe*, passe a condemnatorie sentence against your selfe; whence will, through the grace of God, follow affliction of soule. Now you will see that you are base and vile, and that you may justly feare Goas *indgements*; Now you will see cause to be grieved, ashamed, yea, even confounded in your selfe, and to conceive an holy indignation against your selfe.

You will now thinke thus, Ah; that I should be so foolish, so brutish, so mad, to comit this, to commit these sinnes (think of particulars) to breake so holy a Law,

*Chap. 5.  
Section 2*

*\*Deu. 32.6*

Law, to offend, grieve, and provoke so good and so great a *Master*, so ill to *\* requite* him, so little to feare him, vile wretch that I am : that I should commit not onely sinnes of common frailty, but grosse sinnes, many, and oft, against knowledge, conscience, &c. (but still minde particulars) *Iesus Christ my Saviour* shed his precious blood for me, to redceme mee from my vaine conversation, and doe I yet againe and againe transgresse, oh miserable man that I am; What am I in my selfe at best, but a lumpe of sinne and durt, not worthy to be loved, worthy to be destroyed, one that may justly look to have mine heart hardned, or my conscience terrified, and that, if God be not infinitely *merciful*, he should powre upon me all his plagues.

Wherfore *remembering my doings* that they are not good, but abominably evill, *I doe loath my selfe* for mine abominations : and doe

*Eze. 36.31*

G 4

abhorre

Scudder, II.



Chap. 5.

Section 2

Iob 42. 6

Of seeking  
to be re-  
formed &  
reconciled.

Lam. 3. 40

41. 42

Psa 119. 59.

Zep. 2. 1, 2,  
3The Gos-  
pell the  
meanes of  
reconcilia-  
tion & re-  
formation

abhorre my selfe, and repent,  
as in sackcloth and ashes.

Now set upon the worke of  
*Reformation and of Reconciliation*;  
*Generall*, if you finde there be  
need: *Particular*, as you finde  
there is neede. It is not enough  
to search out and consider your  
wayes, nor yet to lament them;  
if withall you doe not <sup>a</sup> turne a-  
gaine unto the Lord, and turne  
your feet unto his Testimonies:  
and withall seeke grace and for-  
givenesse.

The *Gospell* openeth a way,  
and affoordeth meanes to attain  
both, through the commands  
and promises thereof in the do-  
ctrine of faith and repentance.

Now therefore bring your self  
to the *Gospell*: Try your selfe  
thereby, first, whether your *first*  
*faith* and *repentance* were sound:  
then set upon reforming, & get-  
ting pardon of particular and la-  
ter offences.

But learne to put a difference  
be

*Chap. 5.  
Section 2*

betweene the Commandements of the *Gospel*, and of the *Law*: the *Law* exacteth *absolute obedience*; The gracious *Gospel* doth through CHRIST accept of the *truth of Faith and Repentance*, so that there be an endeavour after their perfection.

It would be too long to shew you at large the signes of unfained Faith and Repentance, I will, for the present, onely say this:

Have you been humbled heretofore? and through the promises, and commandment of the *Gospel*, which biddeth you beleeue, have you conceived hope of mercy, relying on Christ for it? and thereupon have had a true change in your whole man, so that you make God your utmost end, and, out of hatred of sinne, and love unto Christ and his wayes, have had a will in all things to live honestly, and to endeavour in all things to keepe alwayes a good conscience to-

*Heb. 13.*

*Act. 24. 26*

Chap. 5.

Section 2

\* 1 Pet. 2. 2.

\* 1 Ioh. 3.

14.

Psal. 16. 3.

wards God and man ; <sup>t</sup> desiring the sincere milke of the Word to grow by it ; <sup>u</sup> loving the brethren, desiring and delighting in communion with them ? then be you confident that your first faith, repentance, and new obedience was found.

If upon tryall you finde that they were not found, then you must begin now to repent and beleeeve ; it is not yet too late.

Touching *reformation* and obtaining of *pardon* and *power* of your particular sinnes, doe thus :

Consider the Commandement which biddeth you to \* repent and amend.

Consider the Commandements which bid you to <sup>v</sup> come unto Christ when you are weary and heavie laden with your sin ; beleeving that through him they shall be <sup>a</sup> pardoned and subdued : to this end,

Consider that Christ hath fully satisfied for such and such a <sup>b</sup> sinne,

I  
\* Eze. 33.

II.  
Rev. 2. 5.

2

7 Mat. 11.  
28.

a Mic. 7. 18  
19.

3



<sup>b</sup> sinne, yea, for all sinne, and that you have many promises of grace and <sup>c</sup> forgivenesse, yea a promise that <sup>d</sup> God will give you grace to beleeeve in him, that you may have your sinnes forgiven.

Consider that there is vertue and <sup>e</sup> power in *Christs death*, and *resurrection*, applicable by <sup>f</sup> faith, through his holy Spirit for the *mortifying the old man* of sinne, and *quickning the new man* in grace; as well as merit to take away the *guilt and punishment* of your sinne.

Improve this power of Christ in you unto an actuall breaking off your sinnes, and living according to the wil of Christ, which is done by <sup>g</sup> *mortifying the old man* of sinne, and by *strengthening the new and inner man* of grace.

In mortifying your sinne, doe thus:

Take all your sinnes, especially your bosome sins, those to which the disposition of your nature,  
and

*Chap. 5.*

*Section 2.*

<sup>b</sup> 1 Ioh. 2.

1, 2.

<sup>c</sup> 1 Ioh. 1. 9.

<sup>d</sup> Heb 10.

15, 16, 17.

4

<sup>e</sup> Phil. 3. 10

Ioh. 1. 16.

<sup>f</sup> Act. 15. 9

1 Pet. 1.

2 I, 22.

5

Mortifica-  
tion.

<sup>g</sup> Col. 3. 9.

Rom. 12. 2

Eph. 3. 16

7

Meanes to  
mortifie  
sinne.

Chap. 5.

Section 2.

Psal. 51.

read it.

Col. 1. 20

Col. 2. 10

read to  
verse 16.

Rom. 6.

read that

Chapter.

Rom. 13.

14

and condition of your place doth  
most incline you, your strongest  
and Captaine sinnes, and with  
them the body of corruption in  
you, the original and mother-  
sinne; smite at them, strike at the  
very roote, *arraigne them*, con-  
demne them in your selfe, *dragge  
them all to the Crosse of Christ*,  
and <sup>h</sup> naye them thereunto, that  
is, by *Faith see them all* nayled  
with *Christ to the Crosse* where-  
on he was crucified, and beleeve,  
that, not onely in respect of their  
guilt, but also of their raigning  
power, they are al crucified with  
him, <sup>i</sup> dead, and buried, as is sig-  
nified to you lively in your *Bap-  
tisme*. When you see that your  
*old man is crucified with Christ*,  
*that the body of sinne should be de-  
stroyed*, you will take courage a-  
gainst sinne, and will refuse to  
serve it, sith by Christ you are  
freed from the dominion of it.  
When you thus by faith <sup>k</sup> put on  
*the Lord Iesus Christ*, you shall  
not

not fulfill the lusts of the flesh.

<sup>1</sup> *Grieve heartily* for your finnes, conceive deadly hatred against them, & displeasure against your selfe for them. These, like a *corrasine*, will *eat out* the core and heart of sinne.

*Make no<sup>m</sup> provision for the flesh to fulfil the lusts of it*; but be<sup>n</sup> sober in the use of all earthly things, this by little and little will *starve* sinne.

◦ *Avoid all objects and occasions of sinne*, yea, abstaine from the *appearance* of it, this wil *disarme* sinne.

When you feeble any motion unto sinne, whether it rose from within, or came from without, *resist it speedily and earnestly by the Sword of the Spirit the Word of God*, as your <sup>r</sup> *Saviour* did, and as <sup>r</sup> *Joseph* did; for which cause it must dwell<sup>t</sup> plentifully in you. Thus you shall *kill* sinne.

That you may strengthen the inner man by the Spirit, where-  
by

*Chap. 5.*

*Section 2.*

2

<sup>1</sup> Iam. 4. 9.

Iob 42. 6.

<sup>2</sup> Cor. 7. 10

3

<sup>m</sup> Rom. 13

14

<sup>n</sup> I Cor. 7.

29, 30, 31

4

◦ Iob 31. 1

Prov 23

20, 31

◦ I Thel. 5

22

5

<sup>q</sup> I Pet. 5. 9

Acts 8. 20

<sup>r</sup> Mat. 4. 4

<sup>s</sup> Gen. 39. 9

<sup>t</sup> Col. 3. 16

Meanes to  
strengthen  
the inner  
man.



Chap. 5.  
Section 2

by you, may not onely mortifie the deeds of the flesh, but bring forth the fruits of the Spirit: doe thus,

## I

Rom. 4. 25.

Rom. 6. 4.

Eph. 2. 5, 6.

Rom. 6. 9,

10, 11.

12 Pet. 1. 4

m Eph. 3. 17

n Joh. 1. 12

16.

## 2

o Rom 15.

First, *Apply Christ risen from the dead for you particularly*; beleeving that God by the same power quickneth you, and raiseth you together with Christ, to walke in newnes of life, <sup>k</sup>reckoning your selfe now to be alive unto God, being dead unto sinne, & become the servant of righteousness. This *beleeving in Christ*, embracing and relying upon the <sup>1</sup>precious promises of the Gospel, doth draw downe Christ into your heart, and doth more and more incorporate you into him, & by it, he, by his Spirit, <sup>m</sup>dwellleth in you, wherby of his life & <sup>n</sup>grace, you receive life and grace; and so, as the *Apostle* saith, are made partaker of the *divine nature*, *flying the corruption which is in the world through lust*.

*Affect your o heart with ioy*

*unspokeable, and with peace in beleeving, considering that you are iustified through our Lord Iesus Christ; this Joy of the Lord, as a cordiall, will exceedingly strengthen grace in the inner man.*

*Take heed of quenching or grieving the Spirit, but nourish it by the frequent use of holy meditation, prayer, hearing and reading of the Word, receiving the Sacraments, by a Christian Communion with such as feare God, and by following the motions of the Spirit of God; which you shall know to be from it, when the thing wherunto it mooveth, is both for matter & circumstance according to the Scriptura, the Word of the Spirit. This is to be led of the Spirit; and this will be to walke in the Spirit, and then you shall not fulfil the lusts of the flesh.*

*Vpon your fasting day you shall doe well to renew your Covenant*

*Chap. 5.*

*Section 2*

*Rom. 5. 1,*

*2, 3.*

*Phil. 4. 4.*

*10 Neh. 8. 10*

3

*1 Thes. 5.*

*19, 20, 21.*

*9 Act. 2. 42*

*46.*

*Act. 4. 32,*

*33.*

*Gal. 5. 16.*

*18.*

4

Chap. 5.

Section 2

\*Nehem. 9

38

Neh. 10. 29

nant with God : and in some cases (so that it be done advisedly) to enter into a particular *\*vow* to leave some grosse sinne, with the occasions of it ; and to doe some necessary neglected dutie, and to embrace all furtherances thereof. This also will much strengthen your resolution against sinne, and for holinesse.

There remaineth yet one principall work wherein a chiefe business of the day of your fast lyeth, for which all formerly spoken to maketh way, and by which with the former meanes you may attaine to true reformation of your selfe, & reconciliation with your God ; which is *\* Invocation and earnest prayer to God in the Name of Christ through the holy Ghost*, in particular, large, & hartly confessions and complaints against your selfe for your sinnes, asking forgiveness, making known your holy resolutions, asking grace, and giuing thanks for that he is at

Invocation  
upon God,  
& pouring  
our the soul  
before him

\* 1 Sam. 7. 6

Nehem. 1.

4. &amp;c.

Nehem 9

5. &amp;c.

Dan. 9. 3, 4,

&amp;c.



one with you, having givē Christ for you, and to you, and for that he hath given you a minde to know him, and the power of his resurrection, with other the first fruits of the Spirit, which is the earnest of your inheritance.

Chap. 5.  
Section 2

r Eph. 1. 13  
14

Let this solemn and more then ordinary seeking of God by prayer alone by your selfe be *twise at least* in the day of your Fast, besides your ordinary prayers in the Morning & Evening, & having thus made your peace with God, you may, nay ought to<sup>r</sup> pray for the good or against the evill which was the occasion of the Fast.

1 Ezra 8. 23  
2 Chro. 20  
3. 6 &c.

But in praying you must in fervency of spirit<sup>r</sup> cry mightily, striving and wrastring in prayer.

r Iona 3. 8

The extraordinary burnt offerings, sinne offerings, meate and drinke offerings, besides the sin-offering of the Attonement, and the continuall burnt offering, meate and drinke offering to be offered

Chap. 5.

Section 2

\* Num. 29

7. to 12.

Rom. 12. 1

Humiliati-  
on for o-  
thers, as  
well as for  
our selves  
in this or-  
der.

offered the \* *solemn* day of the Fast under the Law (which in the substance of it is the *standard* of religious Fasts) doth shew, that a Fast must be kept in manner as hath beene said; For hereby we prepare & sanctifie our selves, and seeke to God in Christ; hereby we by faith lay hold on Christ the onely true sacrifice for sin; & hereby we doe by him draw nigh to God, and in token of thankfulness doe giue our selves to be an whole and living sacrifice, holy, and acceptable to God, which is our reasonable serving of God.

For your greater and more thorough humbling of your self, and further exercise of your faith in God, and love to your brethren and Church of God, something yet is to be added.

You must represent to your thoughts also the sinnes, and evils that are already upon, or hanging over the head of your familie and neere friends, and of your towne, Country,

**Chap. 5.**  
**Section 2**

¶ Psal. 119  
126. 158.  
1er. 9. 1.  
1er. 13. 17.

*Country, or Kingdome where you live, together with their severall aggravations; <sup>u</sup>lay them to heart, considering that they by sinning doe also dishonour God your Father, and doe bring evill of soule and body upon those whom you should love as well as your selfe: And it is a thousand to one but that you are involved in their sinnes, and become accessary, if not by cōmand, example, counsell, permission, conniving, not punishing, familiarity with sinners, or concealement; yet in not grieving for them, in not hating them, and in not confessing and disclaiming them before God. These also bring common Iudgements upon Church and State, which you should prefer before your own particular, & wherein you may look to have your part.*

*You must therfore affect your heart with these thoughts, and mourne not onely for your owne first, but then for the <sup>a</sup>abominations*

*a Ezec. 9. 4*



Chap. 5.

Section 2

Nehem. 9

34

b Dan. 9.5

6

c Psal. 119

136

d Eze. 9.4

Ier. 9.1

e Lam. 2.18

19

h Exod. 32

11 to 15

Pf. 106. 23

k Lam. 5. 16

17

l Eze. 14. 14

m Ezck. 9. 4

tions of your family, town, country, and Kingdome. For the sins of *Princes and Nobles*, for the sins of *Ministers and People*. And, not onely for the present sinnes of the Land, <sup>b</sup> but for the sinnes long since committed, whereof it hath not yet repented. <sup>c</sup> *Rivers of waters should runne downe from your eyes*, at least, <sup>d</sup> *sighs and groanes should rise from your heart*, because others as well as your selfe have forgotten Gods Law, and have exposed themselves to his destroying *Indgements*. Doe all this so, that you may <sup>e</sup> poure out your heartlike water to the Lord in their behalfe.

This is to stand in the <sup>h</sup> *Breach*; the prayer of a righteous man <sup>k</sup> *availeth much*, if it be fervent, though he have infirmities. If it should not take good effect for others, yet your teares and sighs shall doe good to your <sup>l</sup> *selfe*: it causeth you to have Gods <sup>m</sup> *seal* in your forehead, you are marked for

for mercy. God will take you from the<sup>n</sup> evill to come; or will make a way for you to<sup>o</sup> escape; or will Pturne the hearts of your enemies to you, as it was with *Jeremie*; or if you should be carried captive, he will be a little Sanctuarie to you in the land of your captivitie; or if you smart under the common judgement, it shall be sanctified to you, and if you perish bodily, yet when others, that cannot live, and are afraid to die, are at their wits end you shall be able, in the conscience of your mourning and of disclaiming your own & others sins, to welcome death as a messenger of good tidings, and as a portall to everlasting happines.

If it be a *publike Fast*, all these things before mentioned are to be done *calane*, both before and after the publike exercises, which amongst the *Jewes* tooke up two fourth parts of the artificiall day, at which time you must joine in publike

*Chap. 5.*

*Section 2*

<sup>n</sup> Isa. 57.1

<sup>o</sup> Ier. 9.16

P Ier. 39.12

9 Ezck. 11.

10

Nehc. 9.3.

*Chap. 5.  
Section 2*

What to  
doe when  
a man is  
interrupted  
in his  
privat fast  
Mat. 6. 18.

publike hearing the Word read  
and preached, and in praier with  
more than ordinary intention  
and fervency.

If you *fast with your Family*, or  
with some few, let convenient  
times bee spent in reading the  
Word, or some good Booke or  
Sermons, which may be fit to di-  
rect and quicken you for the pre-  
sent worke; also in fervent pray-  
er. The other time *alone*, let it be  
spent as I have shewed before.

If some *publike or necessary occa-  
sion* (such as you could not well  
foresee or prevent when you  
made choice of your day of pri-  
vate fast) happen to interrupt you:  
I doe judge that you may *attend  
those occasions notwithstanding your  
Fast*; but doe it thus, if they may  
be dispatched with little adoe,  
then dispatch them, and after  
continue your fast, but if you can-  
not, I thinke that you had better  
be humbled that you were hin-  
dred; breake off your fast, and  
set



set some other day apart in stead thereof; even as when a man is necessarily hindred in his <sup>f</sup> *vow*.

The *Benefit* that will accrew to you by *religious Fasting*, will be *motive* enough to an *often use* of it, as there shall be cause.

It was never <sup>8</sup> read or heard of, that a fast was kept in truth according to the former directions from the Word, but either obtained the particular thing for which it was kept, or a better, to him at least that fasted.

And besides that it will (if any thing will) obtaine the thing intended, thus fasting will put the soule into such good plight and tune, into such an *habit of spiritualnesse*, that (like as when against some speciall entertainment, a day hath been spent in searching every fluts corner in a house, and in rubbing and washing it) it will be kept cleane with ordinary sweeping a quarter of a yeare, or long time after.

I doe

**Chap. 5.**  
**Section 2**  
<sup>f</sup> Num. 6. 9.  
12.  
Motives  
to oft fa-  
sting.

**I**  
<sup>8</sup> Iudg. 20.  
26. 5.  
1 Sam. 7. 6.  
10.  
Ezra 8. 23.  
2 Chr. 20.  
3. 22.  
Ienah 3. 7.  
10.

**2**

Scudder, H.

*Chap. 5.**Section 2**r Isa. 58.3**f Jer. 14. 12**t Zach 7.5**11, 12**u Isa. 58.6**a Isa. 58.3,**4, 5**b Iona 3.10**Ier. 31. 18,**19, 20*

I doe acknowledge that some have fasted; and God hath not regarded it; yea, hee tell th some before-hand, that if they <sup>f</sup> fast, he will not heare their cry. But these were such who <sup>t</sup> fasted not to God, they onely sought themselves, they would not bearken to his Word, there was no putting away of sinne, as <sup>u</sup> loosing the bands of wickednesse, &c. No mortification of sinne, no renewing their Covenant with God. Now, unlesse wee doe joyne the inward with the outward, we may fast, but the Lord <sup>a</sup> seeth it not, wee may afflict our selves, but hee taketh no notice, wee may cry and howle, but cannot make our voyce be heard on high. But when God seeth the workes of them that fast, that they <sup>b</sup> turne from their evill way, yea, that they strive to turn and seek him with all their heart, then hee will turne to them, his bowels of compassion doth yerne towards them, and I will have mercy on them, saith the Lord.

After

After the time of the Fast is ended, eat and drinke but moderately. For, if you then shall glut your selfe, it will put your body and soule much out of order.

Secondly, your Fast being ended, *hold the strength which you got that day* as much as you can, keepe your interest and holy acquaintance which you have gotten with *God*, and with the holy exercises of Religion. Though you have give over the exercises of the day, yet unloose not the bent of your care and affections against sinne, and for *God*. It is a corruption of our nature, and it is a policie of Satan to helpe it forward, that (like some unwise warriors, when they have got the day of their enemies) wee grow full of *presumption*, and security, by which the enemy taketh advantage to recollect his forces, and comming upon us unlooked for, giveth us the foile, if not the overthrow: we are too

H

apt,

*Chap. 6.  
Section 2.  
August. in  
Psal. 43.*

Scudder, II.



Chap. 5.  
Section 2

• Luk. 4. 13

• Mat. 12.  
43, 44

I  
ei Cor. 9. 7  
Col. 2. 23.

2  
Mat. 6. 16

3  
Esa. 58. 6, 7

4  
5

apt, after a day of humiliation, to fall into a kinde of remissnesse, as if then we had gotten the mastery; whereas if *Satan* fly from us, if sinne be weakned in us, it is but for a <sup>c</sup> season, and but in part, and, especially if we stand not upon our watch, *Satan* will take occasion to <sup>d</sup> retorne, and sin will revive in us.

I will adde a few Cautions touching this excellent, but neglected duty of Fasting:

The body, although it must be <sup>e</sup> beaten downe, yet it must not be destroyed with Fasting. It must not be so weakened as to be disabled to performe the workes of your ordinary Calling.

In private Fasts you must not be open, but as private as conveniently you may.

Sever not the <sup>f</sup> inward from the outward.

Thinke not to merit by your Fasting, as *Papists* doe.

Presume not that presently up

on the worke done, God must grant your asking, as *Hypocrites* doe, that say to him, *we have fasted, and thou dost not regard it.* You may and must expect a gracious hearing upon your *unfained* \* *humiliation*, but as for *when*, and *how*, you must wait patiently: *faith* & *secureth* you of good success, but neither *h* *prescribeth* unto God how, nor yet doth it *make* *ihast*; but waiteth his leisure, when in his wisdom hee shall judge it most seasonable.

Chap. 6.  
Isa. 58. 3.

\*Mat 21.  
22

81 Joh. 5. 14  
h Isa. 40. 13

1 Isa. 28. 14

## CHAP. VI.

### *Of the Sabbath.*

**I**F it bee the *Sabbath* or *Lords* day, you must remember to keep it holy; according to the *Commandment*. For this cause:

First, put a difference betweene this and the other six dayes, even as you put difference betweene  
H 2 the

Exod. 20.

Directions  
for sancti-  
fying the  
Lords day.

## Chap. 6.

the bread and wine in the Sacrament, and that which is for common use. And that because it is set apart for holy use, by *divine institution*. For as the *Seventh day*, from the beginning of the *Creation*, untill the day of *Christs* blessed *Resurrection*, to our *Lords* Day which is the day of the *Resurrection*, is *morall*, and by *divine institution*. The Commandement to keepe an *holys rest* upon the *Seventh day* after six worke dayes, (which is the substance of the fourth Commandement) remaineth the same: And *Adam* (no doubt) by the instinct of uncorrupted nature, which yeeldeth a time for Gods honour and to lemne worship, he knowing that God finished the *Creation* in six dayes, and rested on the seventh, might by discourse of his reason have judged *one day in seven*, the fittest time to bee dedicated to his service: But certaine hee could not bee, either that God would



would have one day in Seven, or which of those dayes he would have set apart for *rest*, and for *holy use*. Wherefore it pleased the *Lord of the Sabbath*, by a *positive institution*, to determine that the *Sabbath* should bee one day in Seven; and, that, from the beginning of the world unto the Resurrection of Christ, it should be the *Seventh from the Creation*: but (as it shall appeare by the change of the day under the Gospel) after the *Resurrection*, hee appointed it to be kept the *Seventh from thence*; by vertue whereof, wee now keepe the *Lords day* a holy *Sabbath* to the *Lord*

So that to keepe a day holy to the *Lord*, and to keepe that day which the *Lord* should appoint, is *absolutely morall*, (as all the other Commandements are) according to the light and Law of nature. And in particular, the keeping the *Seventh from the*

H ; *Crea-*

## Chap. 6.

*Creation* till the Resurrection, and the *Seventh* from the Resurrection ever since to the end of the world, was to them, and is to us a *morall duty*, immediately binding the conscience, and is no way alterable by man, because it is set apart by *Divine institution*.

<sup>a</sup> Gen. 2.3

That there was such an Institution, I shall evidently prove. For the *Sabbath* was <sup>a</sup> *sanctified by God*, and was to be observed by his people from the beginning of the world (when there was no distinction of *Jew* and *Gentile*) untill the writing of the *morall Law*. I know some deny this; but without good ground. For wee have reason to thinke, that ever since the *Creation*, *Time* hath beene divided by <sup>b</sup> *weeks*, whereof the seventh day is the boundary, as well as by *Moneths* and *Yeares*. And this reason of the Commandement, <sup>c</sup> *He blessed the Sabbath day, and hallow-*

<sup>b</sup> Gen. 29.  
27, 28

<sup>c</sup> Exod. 20.  
11

Chap. 6.

*hallowed it, importing the prime institution did concerne Aadam, and all before the Law, as well as since. This was a received opinion amongst the ancient \* Iewes, that this Feast did belong to all Nations from the beginning of the world. And the Fathers observed it \* before Moses. And though there be no mention of the Saints observing of it before Israels going out of Egypt, yet where there is an Institution, there, it must in charitie be presupposed, that it was observed of the godly; except the Scripture deny it, which it doth not, but doth imply the contrary. For the Sabbath day is spoken of, before the re-delivering of it in the Mount, as of a solemne day ordained before, and wel known to the Iewes. <sup>d</sup> To morrow (saith Moses) is the rest of the holy Sabbath unto the Lord. And againe he saith, The seventh day which is the Sabbath. Moreover, the Apostle*

\*Phil: m.  
pi noce.

\*Master H.  
Broughtons  
Cöcent, out  
of Ramban  
on Gen. 26  
fol 46. and  
Aben Ezra  
on Exo. 20

<sup>d</sup> Exod 16  
23, 25, 29,  
30



Chap. 6.

Heb. 4. 3, 4.

doth intimate that the *rest* of the *Sabbath* was kept from the beginning of the world.

This be said of the Sabbath before the pronouncing and writing of the Law.

Exod. 20.

And when it was written, God wrote and placed it in the *heart* of the *ten Commandements*, as that, which, by the holy exercise thereof, and keeping it holy, should give life to the keeping of all the rest.

\* 1 Kin. 8. 9

The reasons of the fourth Commandement doe as well urge the observing of it to all men, at all times, as to the *Jewes*. It was also reserved in the \* *Arke* with the other ten, and is one of the Commandements mentioned in the new Testament, as parcell of the Royall Law, of which S. *James* saith, \* *Whoever shall offend in one point, hee is guiltie of all*; he meanes the ten Commandements; hee understands the fourth Commandement

\* *Iam. 3. 10*

11.

ment for one, else he would not say *all*. Wherefore albeit there are some things that have particular reference to the *Jewes* in the written Law; as the reason taken from bringing them out of the *Land of Egypt* &c: which concerneth us onely by Analogie: and albeit the circumstance of time, in respect of which day of the Seven, was alterable, but by the *Lord of the Sabbath* removing it from the *seventh* of the *Creation* to the day of Christs *Resurrection*; yet there is not any of those *tenne Commandements* which is not *morall*, and of *morall equitie*.

Y Exo. 20. 2

But some object; The observing of the weekly Sabbath was a signe betwene God and the *Jewes*, that they might know that the *L O R D* did sanctifie them; therefore was abrogated by *Christ* with other Ceremonies.

*Ans.* Though every Ceremony determinable in Christ,

*Chap. 6.*

was a signe; yet every signe was not a ceremony to end at Christs death. All signes and types of justification by Christ to come, were nailed on the Crosse with him; but signes of the worlds preservation, also declarative and probative signes and arguments of sanctification, together with the type of rest and glorie, did not end at Christs death, there being as much use of them to us now, as was to any other before.

*Obiect.* They object farther, All Sabbath daies are abrogated by expresse termes? *Col. 2. 16.*

*Ans.* Hee speaketh there of none but Leviticall Sabbaths: for (marke it) he saith, they were shadows of such things to come, whereof Christ was the body, verse 17. But the weekly Sabbath had no more shadow or reference to Christ, than any other of the ten Commandements.

*Obiect.* They yet object; No man



man must esteeme one day above another for conscience sake, *Rom. 14.5.*

*Ans/w.* No such thing can be concluded thence: For the Apostle warning both strong and weake Christians not to offend, nor bee offended one with another, would have each doe as they should be fully perswaded in their owne minde, and not judge or despise each other: but in what things? in every thing? no, but onely in things in their owne nature indifferent, or for the time tolerable, he instancing in meats and dayes. But I deny the fourth Commandement ever to have beene of the number of indifferent things.

If yet they say; If the fourth Commandement be moral, why doe you not keep the day which the Jewes did?

I answer; Keeping holy a Sabbath, or the Sabbath, is absolutely morall, and the principall intention

*Chap. 6.*

tion of the *fourth Commandment*; but the keeping it upon that day which is intimated in the *Commandment*,, or the keeping of this day practised now by us, became a *morall duty* (that to them, this to us,) because by a *Divine positive institution*, God had appointed that day to be observed by them, and since that, he hath appointed this to be observed by us. Now, sith that the *Lord of the Sabbath* hath ordained another day, in so doing he hath caused (though not an abolishing, yet) some change of the *Law*, which hath caused the former to cease, and bindeth us in conscience to observe this.

That it was the *will* of our *Lord and Saviour Christ*, that we should, since his *Resurrection*, keepe for our *Sabbath*, that *first day of the weeke on which he arose*; it may easily appeare to any whose judgements are not corrupted with prophane esse of heart.

heart, or are not clouded with selfe-conceit and prejudice. For in that he *arose* on that day, and appeared divers times on this *our Lords day* to his *Disciples* before his Ascension : and did on this day, <sup>f</sup> being the day of *Pentecost*, fill his *Disciples* with the gifts of the *holy Ghost*, they being assembled together, this giveth a pre-eminence to this day, and a probabilitie to the point.

The *8 Apostles*, who followed Christ, and delivered nothing but what they <sup>\*</sup> received from Christ, and whose determinations were infallible, <sup>h</sup> did observe this Day as a Sabbath. The Apostle *Paul* staying seven daies at *Troas* might haue chosen any of the other dayes, for the people to assemble to *heare the Word*, and receive the Sacrament, but they assembled to receive the Sacrament, and to heare the Word upon the first day of the weeke, which is our *Lords day*. Moreo-

*Chap. 6.*

Ioh. 20. 1.  
19.

<sup>f</sup> A. 2. 1. 4.

<sup>8</sup> 1 Cor. 11  
1.

<sup>\*</sup> 1 Cor. 11  
23.

1 Cor. 14.  
27.

<sup>h</sup> 1 Cor. 16  
1, 2.

<sup>f</sup> A. 20. 6,  
7.



## Chap. 6.

ver, the keeping holy of the Lords day hath constantly, and universally, from the *Apostles* downward to vs, beene observed amongst *Christians* in all places and in all ages. Now the approved practice of the *Apostles* (and of the Church with them) recorded in Scripture, carrieth with it the force of a precept, and argueth divine institution.

Moreover, the *Spirit of G O D* honoureth this day with the Title of *k Lords Day*, as he doth the *Communion*, with the Title of the *Supper of the Lord*: What doth this argue, but as they both have reference to Christ, so they are both appointed by Christ? The *Spirit of Christ* knew the minde of *Christ*, who thus named this day.

Secondly, being cōvinced of the holines of this day (the better to keepe it holy when it commeth) you must on the *weeke dayes*, before the *Sabbath*, or Lords d

Exed. 20.

8, 9

remem-

*Chap. 6.*

*remember it: to the end that none of your worldly businesse be left undone, or put off till then; especially upon Saturday you must prepare for it. Then you must put an end to the workes of your Calling; & doe whatsoever may be wel done before-hand, to prevent bodily labour even in your necessary actions, that, when the day cometh, you may have lesse occasion of worldly thoughts, lesse incumbrance and distractions; and may be more free, both in body and minde, for spirituall exercises.*

Thirdly, you your selfe (and as much as in you lyeth) all under your authority must *rest* upon this day, even in eating time and in haruest, the space of the whole day, of foure & twenty houres, from all manner of workes (except those which have true reference to the present dayes works of *h* pietie, mercy, and true necessity) not doing your owne waies, *not*

*Exod. 23*

*13*

*Exo. 34. 21*

*Mat. 12. 1*

*10 13*

*Isa. 58. 13*

*Chap. 6.*

*not finding your owne pleasures, nor speaking your owne words.*

*Obiect.* If you object that some understand this place of the day of Atonement and yeerely fast spoken of in the beginning of the Chapter?

*Ans.* Many Interpreters understand it of the weekly Sabbath; yet suppose it should be understood of the Sabbath of Atonement, Lurging it onely to prove the externall rest, it serveth for my purpose, for these two differed; not in their <sup>i</sup>externall rest, except, that in the day of Atonement, they abstained from meat and drinke untill even. Vpon all other Gods Sabbaths, and holy feasts, the children of Israel were forbidden *not all worke*, but onely <sup>k</sup>*servile worke*. But neither on the weekly Sabbath, nor on the day of Atonement, might any manner of worke be done, whether *servile*, or any other.

*Quest.* But are we under the Gos-

<sup>i</sup>Lev. 23. 3.  
28.

<sup>k</sup>Lev. 23. 7,  
8, 21, 25.  
35, 36.  
Lev. 23. 3.  
28.



Gospell tied unto as strict a rest as the Iewes.

*Ans.* We are bound to keepe as strict, and as holy a Rest, as the fourth Commandement tied them: but not to that strictnesse which some appendixes to the Law, which were onely Ceremoniall, or Iudiciall, did binde them; such as <sup>a</sup> *dressing their meat on the Eve* not <sup>b</sup> *kindling a fire*, putting a man to death for gathering sticks, &c. These (as it is probable) were not onely peculiar to the Iews, but for that present time onely, while they were in the Wildernes, and lived upon Manna. And forbidding to kinde a fire, seemeth to be a speciall restraint for that time, to shew, that God preferred the holy keeping of the Sabbath, before the materiall building of his Tabernacle, whereabout the kindling of fire was needfull: see *Exod. 31. 7. 14.* and *chapt. 35. 2. 3. 5.* &c. But, if these bound the Iewes  
at

<sup>a</sup> *Exod. 16*

*23.*

<sup>b</sup> *Exod. 35*

*3.*

**Chap. 6.**<sup>c</sup>Act. 15, 10

at all times, then they were part of that yoke and p:dagogic of the *Iewes*, of which *Peter* saith, *neither they, nor their fathers were able to beare*; all which were done away in *Christ*, and doe not binde us.

Fourthly, it is not enough that you observe a rest, but you must keepe an *holý Rest*. Which that you may doe, you must in your awaking put difference between it and other dayes, not thinking on worldly busines no more then will serve for a generall providence to preserve them from hurt, or losse. Both in your lying awake, and rising this morning, make use of the directions before shewing you how to awake and rise with God. *Rise early* (if it will stand with your health, and not hinder your fitnesse for spirituall exercisethrough drownesse afterward) that you may shew forth Gods loving kindnes in the morning.<sup>m</sup> Double your devotions

<sup>1</sup> Psa. 92, 2.<sup>m</sup> Num. 28.

3, 9, 10

**Chap. 6.**

votions on the *Lords day*, as the *Iewes* did their *morning and evening sacrifice* on the <sup>m</sup> *Sabbath day*. <sup>n</sup> *Prepare* your selfe for the publike holy services by reading, by meditation, and by casting away <sup>o</sup> *all filthinesse*, that is, repenting of every grosse sinne; and casting away the *abounding of naughtinesse*, that is, let no sinne be allowed or suffered to reigne in you. Then *pray* for your selfe, and for the Minister, that *GOD* would give him a mouth to speake, and you an heart to heare, as you both ought to doe. All this, before you shall assemble in the Congregation. Being thus prepared, bring your people with you to the *Church*. Ioyne with the Minister and Congregation. Set your selfe as in the speciall presence of God, following the example of good *Cornelius*, with all reverence, attending and consenting, saying Amen, with understanding, faith, and

<sup>n</sup> Eccle 5.  
1, 2

<sup>o</sup> Iam. 1. 2 I  
1 Pet. 2. 1, 2

<sup>p</sup> Ephes. 6.  
19, 10

Acts 10. 33



## Chap. 6.

¶ Heb. 4. 2.

¶ 1am. 1. 22

¶ Act. 17.

11, 12.

¶ Psal. 119

11.

What is to  
be done  
when Bap-  
tisme is ad-  
ministred  
\*Eze. 46.  
10.

Gal. 3. 27.

and affection, to the prayers ut-  
tered by the Minister : attending  
unto, ¶ *beleeving* and ¶ *obeying*  
whatsoever by the Minister is  
commanded you from God.  
Afterward by meditation, & by  
conference, and if you have op-  
portunity, by repetitions, call to  
minde, and wisely and firmly  
lay up what you have learned.  
The like care must be had be-  
fore, at, and after the Evening  
exercise.

If Baptisme be administred,  
\* stay, and attend unto it, (1) To  
honor that holy Ordinance with  
the greater solemnity. (2) And  
in charity to the persons to be  
Baptised, joyning with the Con-  
gregation in hearty prayer for  
them, and in a joyfull receiving  
them into the Communion of  
the visible Church. (3) Also in  
respect of your selfe. For hereby  
you may call to mind your owne  
Baptisme, in which you did put  
on Christ, which also doth lively  
re-

represent the *death, buriall, and resurrection of Christ*, together with your crucifying the affections and lusts, *being dead and buried with him unto sinne, and rising with him to newnesse of life*, and to hope of glory: understanding clearly that the \* *Bloud and Spirit of Christ*, signified by *water*, doth cleanse you from the guilt & dominion of sin to your *Iustification*, and *Sanctification*. Remembering moreover, that, by way of \* *Sealing*, your *Baptisme* did in particular exhibit, and apply to you that beleeve, *Christ* with all the benefites of the Covenant of grace ratified in his blood: minding you also of this, that it doth not onely seale Gods promises of forgivenesse, grace, and salvation to you; but that also it sealeth and bindeth you to the performance of your promise, and *vow of faith and obedience*, which is the branch of the Covenant to be performed (according

as

Chap. 6.  
Gal. 5. 24

Rom. 6. 3, 4  
5.

Cel. 2. 11,  
12, 13.

\* Heb. 9. 14

Heb. 10. 22

Mat. 3. 11.

Tit. 3. 5.

1 Ioh. 1. 7.

\* Gen. 17.

11.

Rom. 4. 11.

Chap. 6.

1 Pet. 3. 21

as was professed,) on your part.

Recourse to your *Baptisme* is an excellent strengthner of your weake faith, and an occasion of renewing of your vow, you having broken it: and of resisting temptations, considering that they are against your promise and vow in Baptisme.

When there is a *Communion*, receive it as oft, as, (without interrupting the order of the Church in populous Congregati-  
ons) you may. But be carefull to receive it worthily.

1 Cor. 11.  
27

What is requisite before receiving the Communion.

1 Cor. 11.  
23

Rom. 4. 11.

1 Cor. 11.  
26

It is not enough that you be borne within the Covenant, and that you have beene Baptised; but you must have knowledge of the nature of the Sacrament of the Lords Supper, both that it is by divine institution, and that it is a signe and seal of the righteousness of faith, signifying to you (by the breaking and giving of the bread, and by pouring out and delivering the wine) the wounding



wounding, bloud-shedding, and death of Christ, in whom the\* Covenant of grace is established, presenting also and sealing unto you by the elements of bread and wine, the very *body and bloud of Christ*, with all the benefits of the new Covenant, of which you receive indeed livery and seizon in the act of receiving by Faith, whereby you also grow into a neerer *union* with Christ your head, and *communion* with all his members your brethren.

Besides, there must be a *speciall preparation* by *examining* your selfe, & making your peace with God before you receive, which that you may the better doe, read Chap. 5. Sect. 2. Also make your peace, at least *be at peace*, and in charity with your neighbour, by an hearty acknowledging your fault so far as is fit, and making recompence, if you have done him wrong: and by forgiving, and forbearing revenge,

Chap. 6.

\* 2 Cor. I

20, 21

Heb. 7. 22.

1 Cor. 10.

16, 17

1 Cor. 11.

28

Mat. 5. 23,

24

1 Cor. 11.

Col. 3. 13.

if

## Chap. 6.

What is to  
be done in  
the admini-  
strating &  
receiving.  
\* 1 Cor.  
10. 16.

if he have done you wrong.

In the act of administering, and receiving, joyne in confession and prayers, and attend to the actions of the Minister when he breaketh the bread, powreth out the wine, and by \* blessing setteth it apart for holy use: *by faith behold Christ, by representation, wounded, bleeding, and crucified before your eyes for you, looking upon him whom your sinnes condemned and pierced to the death, rather than his accusers, Pilat, and those which nailed him to the Crosse, and which ran a speare into his side, who were (though malicious) but instruments of that punishment which God with other tokens of his wrath did execute upon him (though in himselfe a Lambe without spot) justly for your sin, he being your surety.*

Zach. 12.  
10.

*This looking upon him whom you have pierced, should partly dissolve you into an holy grieve for*

in

for sin  
ring th  
hath n  
you, a  
Christ  
Ministe  
very be  
tally to  
you, )  
to an ho  
of God  
should f  
act of ta  
to a rec  
ceiving o  
by faith, c  
die; gath  
that now  
God and  
that you  
ood and  
him with  
all body  
After t  
(untill y  
like pray  
your heart

sinne: but chiefly (considering that by this his passion he hath made full satisfaction for you, and withall seeing God and Christ himself by the hand of his minister, truly giving Christs very body and blood sacramentally to signifie and seale it unto you,) it should raise your heart to an holy admiration of the love of God, and of Christ, and it should stirre you up, in the very act of taking the bread and wine with a reverend and thankesfull receiving of this his body and blood, saith, discerning the Lords body; gathering assurance hereby, that now all enmitie betweene God and you is done away, and that you by this, as by spirituall food and life, shall grow up in Christ with the rest of his mystical body unto everlasting life. After that you have received, untill you bee to joyue in publique prayse and prayers) affect your heart with ioy and thankfulness.

I Cor. II.  
29

What is to be done after that you have received.

Scudder, II.



*Chap. 6.*

nesse in the assurance of the pardon of all your sinnes, and of salvation by *Christ*, yea, more than if you being a bankrupt should receive an acquittance sealed of the Release of all your debts, and with it a Wil and Testament wherein you should have a Legacie of no lesse than a Kingdome, sealed with such a *seale* as doth give cleare prooffe of the fidelitie, ability, and death of the Testator: or then, if having been a traitour, you should receive a free and full pardon from the King, sealed with his own seale, together with an Assurance that hee hath adopted you to bee his child, to be married to his sonne the heire of the Crowne. This is your case when by faith you receive the bread & wine, the body and bloud of the *Lord*. Think thus therefore with joy and rejoycing in *God*, oh! how happy am I in *Christ* my Saviour, *God* who hath given him to death for

me, and also given him to me,  
\*how shal he not with him give  
me all things also, even whatso-  
ever may pertaine to life, godli-  
nesse, and glory ; Who shall lay  
any thing to my charge, &c?  
Who, or what can separate me  
from the love of CHRIST, &c?

*Resolve withall upon a constant  
and an unfained endeavour to per-  
forme all duties becomming one  
thus acquitted, thus redeemed,  
pardoned, and advanced, and  
this in token of thankfulness, e-  
ven to keepe covenants required  
to be performed on your part ;  
undoubtedly expecting whatsoever  
God hath covenanted and sealed  
on his part.*

*Joyne in publike prayse and  
prayer heartily, and in a liberall  
contribution to the poore, if there  
be a Collection.*

After the Sacrament, If you  
feele your faith strengthened, and  
your soule comforted, *nourish it  
with all thankfulness.*

I 2

If

*Chap. 6.*

\* Rom. 8.

32.

2 Per. 1. 3.

Rom. 8. 33.

to the end

2

3

4

*Chap. 6.*

If not, yet, if your Conscience can witnesse that you endeavored to prepare as you ought, and to receive as you ought, be not discouraged, but wait for strength and comfort in due time. Wee doe not alwaies feele the benefit of bodily food presently, but stirring of humors and sense of disease is sometimes rather occasioned, yet in the end being well digested, it strengthneth; so it is oft with spirituall food, corruption may stirre, and temptations may arise more upon the receiving, then before; especially sith Satan, if it be but to vex a tender-hearted Christian, will hereupon take occasiō to tempt with more violence: But if you *resist* these, and *stand resolved to obey and to rely upon Gods mercy in Christ*, this is rather a signe of receiving worthily; so long as your desires and resolutions are strengthned, and you thereby are made more carefully to stand upon your  
your



your Watch. Endeavour in this case to digest this spirituall food by further meditation, improving that strength you have, praying for more strength, remembering the Commandement which biddeth you to be strong, and you shall be strengthened.

Lastly, If you finde your selfe worse indeed, or doe feele Gods heavy hand in speciall sort upon you, following upon your receiving, and your Conscience can witnesse truly, that you came not prepared, or that you did wittingly and carelessly faile in such or such a particular in receiving, it is evident you did receive unworthily. In which case you must heartily bewaile your sin, confesse it to *God*, aske and beleeve that he will pardon it, and take heed that you offend not in that kinde another time.

Vpon the Lords day you must likewise bee readie to visit and *relieve* the distressed.

I 3

Take

*Chap. 6.*

*Ephe. 6. 10.*  
Compare  
it with the  
like

*Dan. 10. 19*

5

*1 Cor. 11.*

30

*1 Ioh. 1. 9.*

*1 Ioh. 2.*

1, 2

*1 Cor. 16. 2*

*Chap. 6.*

Take some time also this day to looke into your by-past life, and chiefly to your walking with God the last weeke, as being in freshest memory, and bee sure to set all straight betweene God and you.

Last of all, on every opportunitie take good time to consider Gods workes: what they are in *themselves*, what they are *against the wicked*, what they are to the *Church*, and to *your selfe*, and to *yours*. And, in particular, take occasion from the Day it selfe, to thinke fruitfully of the Creation, of your Redemption, Sanctification, and of your eternall Rest and glory to come: For God in his holy wisdom hath set such a divine print upon this our *Lords day*, that at once it doth minde us of the greatest workes of God, which either make for his glory, or his Churches good. As, of the *Creation* of the World in six dayes, hee resting the seventh,

*Chap. 6.*

venth, which specially is attributed to the *Father*. And of mans redemption by *Christ*, of whole resurrection this Day is a remembrance, which is specially attributed to the *Sonne*: Also of our sanctification by the *Spirit*, for that the observation of the *Sabbath* is a signe and meanes of holinesse, which worke is specially attributed to the *holy Ghost*. Lastly, of your and the Churches glorification, which shall be the joynt work of the *blessed Trinity*, when we shall cease from al our works, and shall rest, and bee glorious with the same glory which our Head *Christ* hath with the *Father*, to whom be glorie for ever and ever, Amen. Doe all these with *delight*, raising up your selfe hereby to a greater measure of holinesse, and heavenly minnesse.

Doe all this the rather, because there is not a clearer *signe* to distinguish you from one that is

*a* Heb. 4. 9.  
10.

*Plal.* 92.  
*Ila.* 58 13.

Motives to  
keep holy  
the Lords  
Day.

*a* Exo. 31. 13



## Chap. 6.

a Ezek. 20  
12a Isa 55.1,  
2,3,4

\*Rev. 3.18

Act. 2.38.

Exo. 20.11

prophane, than this, of conscio-  
nable keeping holy the *Lords*  
*Day*. Neither is there any ordi-  
narie means of gaining strength  
and growth of grace in the in-  
ward man, like this, of due ob-  
serving the <sup>a</sup> *Sabbath*. For this is  
Gods great *Mart*, or *Faire day*  
for the soule, on which you may  
buy of *Christ*, <sup>u</sup> *wine, milke, bread,*  
*marrow and fatnesse,* <sup>\*</sup> *gold, white*  
*raiment, eye-salve;* even all things  
which are *necessary*, and which  
will *satisfie*, and cause the soule  
to live. It is the speciall day of  
Gods hearing of *suites*, and *recei-*  
*ving petitions*. It is his speciall  
day of *proclaiming and sealing of*  
*Pardons* to penitent sinners. It is  
Gods speciall day of *publishing and*  
*sealing your Patent of eternall life*.  
It is a *blessed day, sanctified* for all  
these blessed purposes.

Now, lest this urging of the  
moralitie of the *Sabbath*, and so  
strict an observation of the *Lords*  
*day*, in spending the whole day  
in

in holy meditation, holy exercises, and workes of mercie (excepting onely necessary repasts, and a generall providence over their estate) should be thought, as it is by some, to be meerely Iewish, and to be onely the private opinion of some few *Zelots*, more nice then wise : Know, that in all things wherein wee are tyed by a commandement, common to us and the *Iewes*; to observe that as the *Iewes* did, by vertue of that commandement is not to bee Iewish, as to forbear to kill, and to commit adulterie, and such like : The same reason is for keeping the fourth Commandment, which (as hath beene proved) is one of the Morals. Besides, know, that the observing the *Lords day*, by vertue of the fourth Commandement, and the change of the former day unto the *Lords day*, to be by divine institution; and that it should bee kept strictly

*Chap. 6.*

a Hom. of  
the time &  
place of  
prayer.  
part. I.  
pag. 124,  
125, 126.

holy (as I have shewed you) is the professed doctrine of this our *a Church of England*. And, I would that all would know and see, that the taking away of the morality of the fourth Commandement, unloosing the conscience from the immediate bonds of Gods Commandement, and tying the conscience to observe a day for Gods solempne worship only by humane constitution, doth overthrow *true Religion*, and the power of *Godlinesse*, and opens a wide gap to *Atheisme*, profanenesse, and all licentiousnesse: As daily experience doth shew in those Countries, where the moralitie of the *Sabbath* is not maintained; and in such places where the *Lords Day* is not holily and duly observed.

C H A P.



CHAP. VII.

*Shewing how to end the  
day with God.*

**V**Vhen you have walked  
with God from mor-  
ning untill night, whether on a  
*common day*, a day of Fast, or on  
the *Lords Day*, according to the  
former directions: it remaineth  
that you *conclude* the day well,  
when you would give your selfe  
to rest at night. Wherefore,

First looke backe and take a  
strict view of your whole carri-  
age that day past. Reforme what  
you finde amisse ; and rejoyce,  
or be grieved, as you finde you  
have done wel or ill, as you have  
gotten or lost in grace that day.

Secondly, sith you cannot sleep  
in safetie, if God, who is your  
i keeper, doe not *k wake and watch*  
for you : and though you have  
God to watch when you sleepe ;  
you

*1 Psal 127.*

*4, 5.*

*k Ps. 127:1*

Scudder, H.

*Chap. 6.*

you cannot be safe, if hee that watcheth be your *enemy*. Wherefore you shall do wel, if at night, you not onely *conclude the day* with your Family, by reading some Scripture, and by prayer; but you must alone renew and confirme your peace with G O D with prayer, & with like preparation therto, as you received directions for the morning: commending and committing your selfe to Gods tuition by <sup>a</sup> *prayer*, with thanksgiving before you goe to bed. Then shall you <sup>b</sup> *lye downe in safety*.

<sup>a</sup> Psa. 3. 4, 5  
Psa. 92. 2.

<sup>b</sup> Psal. 4. 8

All this being done, yet while you are putting off your apparell, when you are lying downe, and when you are in bed, before you sleepe, it is good that you <sup>c</sup> *commune* with your *owne heart*. If other good and apt meditations offer not themselves, some of these will be seasonable.

<sup>c</sup> Psal. 4. 4.

Fit meditations at going to bed.

<sup>r</sup>. When you see your selfe stript of your apparell, consider. what

*Chap. 7.*

what you were at your birch,  
and what you shall be at your  
death, when you put off this  
earthly Tabernacle (if not in the  
meane time:) how that <sup>d</sup> you  
brought nothing into this world,  
nor shall carry any thing out; <sup>e</sup> na-  
ked you came out of your mothers  
wombe; and naked shall you re-  
turne. This will be an excellent  
meansto give you sweet content  
in <sup>f</sup> any thing you have, though  
never so little, and in the <sup>g</sup> losse of  
what you have had, though never  
so much.

<sup>d</sup> 1 Tim 6.7

<sup>e</sup> Job 1.21

<sup>f</sup> 1 Tim 6.8

<sup>g</sup> Job 1.21

2. When you lye downe, you  
may thinke of lying downe into  
your winding-sheete, and into  
your grave. For besides that  
<sup>h</sup> sleepe and the <sup>i</sup> bed doe aptly  
resemble death and the grave,  
who knoweth when he sleepeth  
that ever he shall awake againe  
to this life?

<sup>h</sup> 1 Cor. 11

130

<sup>i</sup> Isa. 57.2.

2. You may thinke thus also:  
If the Sunne must not goe downe  
upon my <sup>k</sup> wrack, lest it become

<sup>k</sup> Eph. 4.26

*h 117*



Chap. 7.

<sup>1</sup> Psa. 13. 3.<sup>m</sup> Deut. 32  
29.<sup>n</sup> Isa. 57. 2.<sup>o</sup> Pro. 3. 21  
24, 25.<sup>p</sup> Pro. 6. 21  
22.<sup>q</sup> Pro. 6. 22

hatred, and so be worse ere morning; then, it is not safe for me to lye downe in the allowance of any sinne, lest <sup>1</sup> I sleepe not onely the sleepe of naturall death, but of that which is eternall: for who knoweth what anight wil bring forth? Now, it is an high point of holy <sup>m</sup> wisedome, upon all opportunities to thinke of, and to prepare for your latter end.

4 Consider likewise, that if you walke with God in uprightnesse, your death unto you is but to fall into a sweet sleepe, an entering into rest, <sup>n</sup> a resting on your bed for a night, untill the glorious morning of your happy Resurrection.

5. Lastly, if possibly you can, fall asleepe out of some heavenly meditation. Then will your sleepe be <sup>o</sup> more sweete, and <sup>p</sup> more secure, your dreams fewer, or more comfortable, your head will be <sup>q</sup> fuller of good thoughts, and your heart will be in better plight when

when you *awake*, whether in the night, or in the morning.

Thirdly, being thus prepared to sleepe; you should sleepe onely so much as the present state of your body requireth; you must not be like the sluggard, *to love sleepe*; neither must you sleepe too much: for if you doe, that (which being taken in its due measure, is a restorer of vigor and strength to your body, and a quickner of the spirits) wil make the spirits dul, the braine sottish, and the whole body lazie, and unhealthy. And that which God hath ordained for a furtherance, through your sinne shal become an enemy to your corporall and spirituall *thrif*t. Thus much of walking with God in all things at all times,

Pro. 20.  
13.

Pro. 6. 6.  
9, 10, 11.

*Chap. 8.  
Section I.*

## CHAP. VIII.

*How to walke with God  
alone.*

## SECTION I.

**T**Here is no time wherein you shall not be either *a-lone* or in *Company*, in either of which you must walke in all well-pleasing, as in the sight of God.

Touching being alone. First, *Affect not solitarinesse*; be not alone, except you have just cause, namely, when you set your selfe apart for holy duties, and when your needfull occasions do withdraw you: for out of these cases, *Eccl. 4. 9 to two are better then one (saith Salomon) and woe be to him that is alone.*

2. When you are alone, you must be very watchfull, & stand upon your guard well armed,  
left



Chap. 8.

Section I

*a* Gen. 3. 1.

Gen. 39. 11

2 Sam. 11. 2

*a* Mat. 4. 1.

lest you shall fall into manifold temptations of the Divell. For *a solitarinesse is Satans opportunity*, which he wil not lose, as the manifold examples in Scripture, and our daily experience doth witnesse. Wherefore you must have a ready eye to observe, and an heart ready bent to resist all his assaults. And it will now the more concerne you to keep close to God, and not lose his company; that, through the weapons of your Christian warfare, you may by the *power of Gods might* quit your selfe, and stand fast.

Eph. 6. 10  
&c.

3. Take speciall heede, lest when you be alone, you, your selfe, conceive, devise, or plot any evill, to which your nature is then most apt.

And beware in particular, lest you commit alone, by your selfe, *bcontemplative wickednesse*, which is, when by feeding your fancy, and pleasing your selfe, in Covetous, Adulterous, Revengefull,

*b* Mich. 2. 1

Psal. 36. 4.

Mat. 5. 28.

*Chap. 8.*  
*Section I*

full, Ambitious, or other wicked thoughts, you act that in your minde and phantasie, which either for feare, or shame, you dare not; or for want of opportunity or meanes, you cannot act otherwise.

4. When you are alone, be sure that you ordinarily be well and fully exercised about something that is good, either in the works of your calling, or in reading, or in holy meditation, or prayer.

<sup>c</sup>Mat. 12. 44

For whensoever <sup>e</sup>Satan doth find you idle and out of imployment in some or other of those works which God hath appointed, he will take that as an opportunity to garnish you for himselfe, and to imploy you in some of his works. But if you keepe alwaies in your place, and to some or other good worke of your place; you are under Gods speciall protection, as the Bird in the <sup>d</sup>Law was, while she sat upon her eggs or yong ones, keeping her owne nest,

<sup>d</sup>Deu. 22. 6

nest; in which case no man might hurt her.

*Chap. 8.*

*Section 2*

I have already shewed how you should behave your selfe as in Gods sight, both in prayer, and in the works of your calling. I wil write some thing for your direction touching reading, and Meditation.

---

SECTION 2.

*Of Reading.*

BESIDES your set-times of reading the holy Scriptures, you shall doe well to gaine some time from you vacant houres, that you may read in GODS Booke, and in the good bookes of men.

First, when you *read* any part of the *word of God*, you must put a difference betweene it and the best writings of men, preferring it farre before them. To this end

(1) Con-

How to  
read pro-  
fitably.



Chap. 8.  
Section 2

<sup>a</sup> Psal. 197  
10, 11

<sup>b</sup> Ioh. 5. 39

<sup>2</sup> Cor. 3. 18

<sup>c</sup> Rom. 15. 4

Iam. 1. 21.

<sup>d</sup> Rom. 3.

23, 24

<sup>e</sup> I sa. 55. 1, 3

<sup>f</sup> Rom. 1. 16

I The. 2. 13

<sup>g</sup> 2 Cor. 10

4, 5

<sup>h</sup> I Pet. 1. 23

<sup>i</sup> I Pet. 2. 2

Heb. 5. 13

14

<sup>k</sup> 2 Tim. 1

13

(1) Consider it in its properties and excellencies. No word is of like absolute <sup>a</sup> *authority, holinesse, equity, truth, wisdom, true elegancie, power, and eternity.* (2) Consider this *Word* in its *ends*, and good effects. No booke that aimeth at <sup>b</sup> *Gods glory*, and the <sup>c</sup> *salvation of mans soule* like this, none that concerneth you like to this. It discovereth your *miserie* by sinne, together with the perfect <sup>d</sup> *remedie*. It propoundeth perfect <sup>e</sup> *happinesse* unto you, affordeth means to <sup>f</sup> *worke it out* in you, & for you. It is mighty through *God* to <sup>g</sup> *prepare you for grace*. It is the immortall seed to <sup>h</sup> *beget you unto Christ*. It is the <sup>i</sup> *milke* and stronger meate to *nourish* you up in Christ. It is the onely <sup>k</sup> *soyle-physicke* to *recover* you, and to rid you of all spirituall evils. By it Christ giveth spiritual sight to the blind, hearing to the deafe, speech to the dumbe, strength to the weake, heaith to the sicke:  
yea,

yea, by it he doth cast out Divels,  
and raile men from the <sup>n</sup>death of  
sinne (they beleeving it) as cer-  
tainly as he did all those for the  
bodies of men by the word of  
his power while he lived on the  
earth. This *Book of Goa* doth con-  
taine those many rich *Legacies*  
bequeathed to you in that last  
<sup>n</sup>*Will and Testament of God* sealed  
with the bloud of *Jesus Christ*  
*our Lord*. It is the *Magna Charta*,  
and Statute-booke of the King-  
dome of heaven. It is the booke  
of *P Priviledges* and *Immunities*  
of Gods children, It is *the word*  
*of grace*, which is able to build you  
up, and to give you an inheritance  
amongst all them that are sancti-  
fied. For it will make you *wise to*  
*salvation*, through Faith in Christ  
Jesus, making you perfect,  
thoroughly furnished unto all  
good workes.

Wherefore as when you heare  
this Word preached, so when at  
any time you read it, you must  
*receiv*

*Chap. 8.*

*Section 2.*

<sup>n</sup>Ioh. 5. 25

<sup>n</sup>Hen. 9. 15

16, 17, 18

<sup>n</sup>Isa. 8. 20,

*P Rom. 6.*

14, 12

*I Ioh. 5. 13*

*9 Act. 20.*

32

*2 Tim. 3*

15, 17

Scudder, H.

Chap. 8.  
Section 2.  
1 The. 2. 13

receive it, not as the word of man, but as it is in truth, the Word of God: then it wil worke effectually in you that beleewe.

<sup>a</sup> Psa. 119.  
18.

Secondly, when you read this Word, *lift up the heart in* <sup>a</sup> prayer to God for the Spirit of understanding & wisdom, that your minde may be more and more enlightened, and your heart more & more strengthened with grace by it. For this Word is spiritual, containing the secrets & hidden things of God in a mysterie, which, as the bare letter doth signifie, is as a <sup>a</sup> booke sealed up in respect of discovery of the <sup>b</sup> things of God in it to all that have not the helpe of Gods Spirit, so that none can know the inward and spirituall meaning thereof, powerfully and savingly, but by the Spirit of God.

<sup>a</sup> Isa. 29. 11  
12.  
<sup>b</sup> 1 Cor. 2.  
10, 11.

<sup>c</sup> 1 Pet. 2. 2

Thirdly, read the Word with an hunger and thirst after knowledge and <sup>c</sup> growth of grace by it, with a reverent, humble, teachable,



ble, and <sup>d</sup> *honest heart*, beleev<sup>g</sup> all that you reade, trembling at the threats & judgements against sinners; reioycing in the promises made unto, and the favours bestowed upon the penitent, and vpon the godly, willing and resolving to obey al the Commandements.

Thus if you read, blessed shall you be in your <sup>e</sup> *reading*, and blessed shall you be in your <sup>f</sup> *deede*.

The *holy Scriptures* are thus to be read of all of every sort and condition, and of each sex, for all are commanded to <sup>\*</sup> *search the Scriptures*, as well the *Laytie* as the *Cleargie*, <sup>a</sup> *women* as well as *men*; <sup>o</sup> *yong* as well as *old*, all sorts of <sup>u</sup> *all Nations*. For, though the Spirit of G O D is able to worke conversion and holinesse immediately without the Word, as he doth in all those infants that are saved; yet in men of yeares the holy Ghost will not (where the Word

Chap. 8.

Section 2.

<sup>d</sup> Luk. 8. 15

<sup>e</sup> Rev. 1. 3.

<sup>f</sup> Iam. 1. 25

Who must read Scriptures.

<sup>\*</sup> Ioh. 5. 39

<sup>a</sup> Acl. 17. 11

12.

<sup>o</sup> 2 Tim. 3.

15.

<sup>u</sup> Isa. 34. 1.

16.

Rev. 1. 3.

Chap. 8.

Section 2

e Luk. 16. 29

f Rev. 1. 3.

g Iohn 17

17

Ephes. 5. 26

27

h 2 Pet. 3.

10

A Caution  
not to for-  
beare rea-  
ding Scrip-  
ture, be-  
cause of  
the diffi-  
culty of it.

Word may be had) workee *with-  
out* it as his instrument; using it  
as the hammer, plow, seed, fire,  
water, sword, or as any other in-  
strument to pull downe, build  
up, plant, purge, cleanse. For it  
is by the Word both *fread* and  
preached, that *Christ* doth *g san-*  
*ctifie* all that are his, *that he may*  
*present them to himselfe*, and so to  
his Father, *without spot or wrinkle*,  
a *Church most glorious*.

And whereas it is most true,  
that those which are *h unlearned*  
and *unstable*, doe wrest not one-  
ly *hard Scriptures*, but *all other*  
*also to their destruction*; Yet, let  
not this (as *Papists* would in-  
ferre) cause you to forbear to  
read; no more, then, because ma-  
ny *farfeit* and are *drunke* by the  
best meats and drinkes, you doe  
forbear to eate and drinke.

But to prevent misse-under-  
standing and wresting of Scrip-  
tures to your hurt, doe thus.  
(1) Get and cherish an *humble*  
and

and honest heart, resolved to obey when you know Gods will:<sup>h</sup> If any man will doe his will, saith Christ, he shall know of the doctrine whether it be of God. (2) Get a cleare knowledge of the first Principles of Christian Religion, believe them stedfastly. And endeavor to frame your life according unto those more easie & known Scriptures, whereon these principles and first Oracles of God are grounded; For these give light, even by the first entrance, unto the very simple. This doe, and you shall never be unlearned in the mysteries of Christ, nor yet unstable in his wayes. (3) Be much in <sup>k</sup> bearing the Word interpreted by learned and faithfull Ministers. (4) If you meet with a place of Scripture too hard for you, presume not to frame a sense to it of your owne head; but take notice of your ignorance, admire the depth of Gods wisdom, suspend your opinion, and take the

K

first

Chap. 8.

Section 2

How to  
read and  
not mistake  
and wrest  
Scriptures

<sup>h</sup> Ioh. 7. 17

<sup>i</sup> Psal. 119

130

<sup>k</sup> Isa. 8. 20

Sudder, H.



Chap. 8.

Section 2

1 Mal. 2. 7.

Motives to  
read Scrip-  
ture.

m Aft. 8. 28

34, 35.

\* Aft. 17. 11

1 Ioh. 4. 1.

1 The. 5. 21

How to  
read mens  
writings  
profitably.

first opportunity to ask the meaning of some or other, <sup>1</sup>whose lips should preserve knowledge.

Let no colourable pretence keepe you from diligent reading of Gods Booke; for hereby you shall be better prepared to heare the Word preached. For it layeth a <sup>m</sup> ground-work to preaching, making way to a better understanding thereof, and to better keeping it in memory; also to enable you to \* try the Spirit and Doctrines delivered, even to try all things, and to keepe what is good.

1. In reading mens writings, reade the *best*, or at least those by which you can profit most.

2. Reade a good booke thoroughly, and with due consideration.

3. Reject not hastily any thing you reade, because of the mean opinion you have of the author. Beleeve not every thing you reade, because of the great opinion

*Chap. 8.*

*Section 2*

On you have of him that wrote it. But (in all bookes of faith and manners) *try all things by the Scriptures.* Receive nothing upon the bare testimony or judgement of any man, any further then hee can confirme it by the *Canon of the word*, or by evidence of reason, or by undoubted experience, alwayes provided that what you call reason and experience, be according unto, not against the Word. If the meanest speake according to it, then receive and regard it: but if the most judicious, in your esteeme, yea, *P if he were an Angell of GOD* should speake or write otherwise, refuse, and reject it.

*Isa. 8. 20*  
*Mar. 22. 29*  
*31.*

*Lu. 10 26*

*P Gal. 1. 8.*

*Caution*  
*in private*  
*reading.*

Thus much for privat reading. Onely take this *Caution.* You must not thinke it to be sufficient that you read the Scriptures and other good Bookes at home in *private*, when you shall by so doing neglect the hearing of the Word read, and preached in *pub-like.*

*Chap. 8.  
Section 2*

*like.* For God hath not appointed, that reading alone, or preaching alone, or prayer, or Sacraments should singly, and alone save any man, where all, or more then one of them may be had; but he requireth the joynt use of them all in their place and time. And in this variety of means of salvation, God hath in his holy wisdom ordained them to be such, that the excellency and sufficiency of the one, shall not, in its right use, keepe any from, but leade him unto a due performance of the *other*, each serving to make the other more effectual to produce their common effect, namely, the *Salvation* of mans soule.

Indeed when a man is necessarily hindred by persecution, sickness, or otherwise, that he cannot heare the Word preached, then God doth blesse reading with an humble & honest heart, without hearing the Word preached.



ched. But where hearing the Word preached, is either contemned or neglected for reading sake, or for prayer sake, or for any other good private dutie, there, no man can looke to bee blessed in his reading, or in any other private dutie, but cursed rather. Witnesse the evill effects which by experience we see doe issue thence, *viz. Selfe-conceitednesse, Singularity* in some dangerous opinions; many times a rending away from the Church by *Schisme*, yea, too oft, a falling away into *damnable Heresies* and *Apostacie*.

*Chap. 8.*

*Section 2*

*Prov. 28. 9.*

SECTION 3.

*Of meditation.*

**V**Hen you are alone, then also is a fit season for you to be taken up in holy *meditation*. For according to a mans

K 3

me.

Chap. 8.

Section 3

a Isa. 32. 8.

What meditation is

The distinct acts and parts of meditation.

meditations, such is the man. *a The liberall man deviseth liberall things : the Churle the contrary.* The godly man studieth how to please God, the wicked how to please himselfe.

In meditation the minde or reason of the soule stayeth it selfe upon some thing conceived or thought upon for the better understanding thereof, and for the better application of it to a mans selfe for use.

In meditating aright, the mind of man exerciseth two kind of acts; the one direct upon the thing meditated; the other reflect upon himselfe, the person meditating. The first is an act of the *contemplative part of the understanding*; the second is an act of *Conscience*. The end of the first is to *enlighten the mind* with knowledge: the end of the second, is, to *fill the heart* with goodnesse. The first serveth (I speake of morall actions) to *finde out the rule*

*Chap. 8.  
Section 3*

*rule* whereby you may know more clearely & distinctly, what is truth, what is falshood, what is good, what is bad; whom you should obey, & what manner of person you should be, and what you should doe, and the like: The second serveth to direct you how to *make a right and profitable application* of your selfe, and of your actions to the *Rule*.

In this latter are these two acts. First, an *examination* whether you and your actions bee according to the *Rule*, or whether you come short, or are severed from it, giving true judgment of you, according as it doth finde you.

The second is a *perswasive and commanding act*, charging the soule in every faculty, understanding, will, affections, yea, the whole man, to reforme and conforme themselves to the *Rule*, that is, to the *will of God*, if that you finde your selfe not to be according to it: which is done by



*Chap. 8.**Section 3*

confessing the fault to God with remorse, praying for forgiveness, returning to God by repentance, reforming the fault through new obedience. This must be the resolution of the soule. And all this a man must charge upon his soule peremptorily, commanding himselfe to endeavour the doing of them.

When you meditate, joyne all these *three acts*, else you shall never bring your meditation unto a profitable issue. For if you onely muse and studie to finde out what is true, what is false, what is good, what is bad, you may gaine much *knowledge of the head*, but little *goodnesse to your heart*. If you onely apply to your selfe that wheron you have mused, and no more; you may by finding your selfe to bee a transgressor, lay guilt upon your conscience, and terrour upon your heart without fruit or comfort: but if to these two you lay a charge

*Chap 8.  
Section 3*

a charge upon your selfe to follow G O D S counsell touching what you should beleewe & doe; when you have offended him: if you withall bring your heart to a resolution through G O D S grace to be such an one as you ought to be, and to live such a life for hereafter as you ought to live; then unto *science* you shall adde *conscience*, and to *knowledge* you shall joyne *practice*, and shall fill your selfe full of comfort. Observe *Dauids meditations*, & you shall finde they come to this issue. His <sup>b</sup> *thoughts* of God, and of his wayes made him *turne his feete unto Gods testimonies*. The meditation of Gods benefits made him resolve to <sup>c</sup> *take the cup of salvation, and call upon the name of the Lord*, and to *pay his vov'es*: When he considered what God had done for him, and thence inferred what he should be to God againe, he saith to his soule, <sup>d</sup> *My soule and all that is in mee, prayse*

<sup>b</sup> Psal. 119. 59

<sup>c</sup> Psal. 116.  
12, 13, 14

<sup>d</sup> Psal. 103.  
1, 2, 3

Chap. 8.  
Section 3

e Psal. 42. 5.  
11.

f Psal. 119.  
15, 16, 106

Rules of  
meditation.

2 Pet. 1.  
19.

his holy Name. When hee in his meditation found that it was his fault to have his soule disquieted in him through distrust, he chargeth it to wait on God, and raiseth up himselfe unto confidence. *I will meditate on thy precepts* (saith he.) What, is that all? no, but he proceedeth to this last act of meditation, and saith, *I will have respect unto thy wayes.*

Gods holy nature, attributes, Word, workes, also what is dutie, what is a fault, what you should be, and doe; what you are, and what you have done, what be the miseries of the wicked, what is the happinesse, and what are the privileges of the godly, are fit *matter of meditating*, by the direct act of the understanding.

That which must settle your judgement and be the *rule* to direct your judgement, what to hold for true and good, must be the *Canon of Gods Word* rightly un-



*Chap. 8.  
Section.*

understood, and not your owne reason or opinion: nor yet the opinions or conceits of men; for these are false and *crooked Rules*.

In seeking to know the secrets and mysteries of God, and godlineſſe, you must not pry into them farther than God hath revealed; for if you wade therein farther than you have ſure footing in the Word, you will presently loſe your ſelfe and be ſwallowed up in a maze, and whirlepoole of errors & heresies. These *deepe things of God must bee understood with ſobrietie*, according to that measure of cleare light which **God** hath given you by his Word.

When *Sinne* happeneth to bee the *matter* of your meditation, take heed lest while your thoughts dwell upon it (though your intention be to bring your selfe out of love with it) it steale into your affections, and worke in you some tickling motions to  
it,

Cautions  
about the  
matter of  
meditation.

h Ps. 13; 1. 1  
Rom. 12.

Scudder, H.

Chap. 8.

Section 3

<sup>1</sup> Eccl. 7. 24

26, 28

<sup>k</sup> Jer. 17. 9<sup>1</sup> Ephe. 5. 3<sup>m</sup> Gen. 39.

9

<sup>n</sup> Gen. 3. 2,

3

it, and so circumvent you. For the <sup>i</sup>cunning devices of sinne are undiscoverable: and you know that your heart is <sup>k</sup>deceitfull above all things. Wherefore to prevent this mischief; (1) As <sup>1</sup>Sinne is not to be named, but when there is just cause; so is it not to be *thought upon*, but upon speciall cause, namely, when it sheweth it selfe in its motions, and evill effects, and when it concernes you to try and finde out the wickednes of your heart and life. (2) When there is cause to thinke of sinne, represent it to your mind as an *evill*, the <sup>m</sup>greatest *evill*, most lothsome, & most abominable to GOD, and as a thing most hatefull and hurtfull to you. Whereupon you must worke your heart to a detestation of it, and resolution against it. (3) Never stand reasoning or disputing with it, as <sup>n</sup>Eve did with Satan, but without any plodding thereupon, you must doe present

sent execution upon it, by sheathing the *Word*, the *Sword of the Spirit*, into the heart of it, and by the *Deeds of the Spirit*, kill it. And if you would insist long in meditating upon any subject, make choice of matter more pleasant, and lesse infectious.

It is needfull that you be skillfull in this first part of meditation, for hereby you finde out, and lay downe *propositions*. Whence you may *conclude*; who is to be adored, who not; what is to be done, what not; what you should be, what not. But the *life of meditation* lyeth in the *reflect acts* of the soule, whereby that knowledge which was gotten by the former act of meditation, doth reflect, & *returne upon the heart*, causing you to *assume* and apply to your selfe what was propounded; whence also you are induced to endeavour to worke your heart unto that which you have learned it ought to be.

This

*Chap. 8.*

*Section 3*

o Mat. 4. 4.

7. 10

p Rom. 8. 13

92 Chro. 6

37



*Chap. 3.**Section 3*

This, though it be most profitable; yet, because it is tedious to the flesh, is most neglected. Wherefore it concerneth you which are well instructed in the points of faith and holinesse, to be most conversant in this, when you are alone, whether of set purpose, or in your journeyings, or otherwise.

*1 Cor. II**28, 31.**2 Cor. 13. 5*

You should therefore *be well read in the booke of your conscience, as well as in the Bible.* Commune oft with it, and it wil fully acquaint you with your selfe, and with your estate. It will tell you what you were, and what you now are; what you most delighted in, in former times, what now. It will tell you what streights and feares you have beene in, and how graciously God delivered you; what temptations you have had, and how it came to passe, that sometimes you were overcome by them; & how, and by what meanes some-  
times

*Chap. 8.*

*Section :*

*1 Psa. 77 1.  
to 13.*

times you overcame them. It will shew what conflicts you have had betwixt flesh & spirit, what side you tooke, what was the *issue of the conflict* : whether you were grieved and humbled when sinne got the better; whether you rejoyced & were thankful in any sort when Gods grace in you held his owne, or got the better. Your conscience being set aworke, will call to remembrance your over-sight, and advantages which you gave to Satan and to the lusts of your flesh, that you may not doe the like another time. It will remember you by what helps and meanes through Gods grace you prevailed & got a good conquest over some sinne, that you may flye to the like another time. If you shal thus take observation of the passages, and conflicts in this your Christian race and warfare, your knowledge will be an *experimental knowledge*, which, because it  
is

*Chap. 8.**Section 3.*

is a knowledge arising from the  
often prooves of that whereof  
you were taught in the Word;  
it becommeth a more grounded,  
a more perfect, and a more fruit-  
full knowledge than *that of meere  
contemplation.*

It is onely this experimentall  
knowledge that will make you  
expert in the trade and warfare  
of Christianitie. Take me a man  
that hath onely read much of  
*Husbandry, Physicke, Merchan-  
dise, Policie, and martiall affaires,*  
who hath gotten into his head the  
notions of all these, and maketh  
himselſe beleewe that he hath  
great skill in them: yet one that  
hath not read halfe ſo much, but  
hath beene of *long practice*, and of  
*great experience* in these, goeth as  
farre beyond him in Husbandry,  
in giving Physick, in Trading, in  
Policie, & in true feats of Armes,  
as he goeth beyond one that is a  
meere novice in them. Such dif-  
ference there is betweene one  
that



*Chap. 8.  
Section 3*

that hath onely notions & brain-knowledge of Christianitie, and in may be some practice withal, but severed from experimentall observation; and him that taketh notice of his owne experiences, and is oft looking into the *Records* of his owne *Conscience*, thoroughly to peruse them.

The *experiments* which by this meanes you shall take (of Gods love, truth, and power; of your enemies falshood, wiles, and methods; of your owne weaknesse without God, & of your strength by God to withstand the greatest lusts, and strongest Divell; yea, of an abilitie to doe all things through him that strengthneth you) will beget in you, faith and confidence in God, and love to him, watchfulnesse and circumspection, lest you be overtaken with sinne, yea such humilitie, wisedome, and Christian courage, that no opposition shall daunt you, neither shall any drive  
you

*Chap. 8.**Section 3**t 1 Sam 17**36.**u 2 Tim. I.**12.**2 Tim. 4. 7.**17, 18.*

you from the hold you have in Christ Iesus.

Where reade you of two such *Champions*, as *t David* and *u Paul*? and where doe you reade of two that recorded, and made use of their experiences like these?

Wherefore next to *Gods booke*, which giveth light and rule to your Conscience, reade oft the *booke of your Conscience*. See what is there written for, or against you. When you finde that your *selfe* and *life* is according to the *rule of God. booke*; keepe fast to that with comfort; but, wherein you finde your *selfe* not to be according to *this rule*, give your selfe no rest, untill in some good measure, at least in indeavour, you doe live according to it.

I have insisted the more largely on this point of meditation, because of the rarenes, necessitie, and profitableness of it; manie of Gods people omit it, because they know not how to doe it,

and

*Chap. 8.  
Section 3*

Motives to  
meditation.

and because they know not their *neede*, nor yet the *benefit* which they may reape by it. I have indevoured to shew you how.

That you have *neede* to meditate: Consider, that reading, hearing, and transient thoughts of the best things upon whatsoever occasion, leave not halfe that impression of goodnesse upon the soule, which they would doe, if by meditation they might be recalled, and be made to stay, and sit sometime upon it. Without this meditation, the good food of the soule passeth thorow the understanding, & either is quite lost, or is like raw & indigested meate, which doth not nourish those creatures that chew the cud, till they have fetched it backe and chewed it better. Meditation is in stead of chewing the cud. All the outward meanes of Salvation doe little good in comparifon, except by meditation they be *pondered and laid up in the heart.*

2. That



Chap. 8.  
Section 3

⁂ Ps. 94. 19

⁂ Psal. 1. 2.

2. That meditation will doe you much good, know it by these: (1) It doth digest, ingraft, and turne the spirituall knowledge tendered in Gods ordinances, into you, and it doth frame and turne you into it, so that Gods will in his Word, and your will become one, willing the same things. (2) Meditation fitteth for prayer, nothing more. (3) This Meditation maketh for practice of godlinesse, nothing more. (4) Nothing doth perfect & make a man an expert Christian more then this. (5) Nothing doth make a man know and enjoy himselfe with inward comfort, nor is a clearer evidēce that he is in state of happines, then this. For <sup>⁂</sup>in the multitude of my thoughts within me (saith David to G o d) thy comforts delight my soule. And he doth by the Spirit of God pronounce every man blessed, that doth thus  
⁂ *meditate in Gods Law day and night.*

CHAP.

CHAP. IX.

Chap. 9.  
Section I.

*Of keeping Company, as in  
the sight of God.*

SECTION I.

**V**When you shall be in  
*company* of whatsoever  
sort you must amongst them  
*walk with God.*

Directions hereunto are of two  
sorts. First, shewing *how towards*  
all: Secondly, how towards good  
or bad.

First, in whatsoever *company*  
you are, your Conversation in  
word and deede must be such, as  
may procure (1) <sup>a</sup> *Glory to God* ;  
(2) <sup>b</sup> *Credit to Religion* : (3) <sup>c</sup> *All*  
*mutuall lawfull content, helpe, and*  
*true benefit to each other.* For these  
are the ends, first, of *societie* ; se-  
condly, of the variety <sup>d</sup> *of the good*  
*gifts that G O D hath given unto*  
*men to doe good with.*

How a man  
should car-  
ry himselfe  
to all.

<sup>a</sup> Mat. 3. 16

<sup>b</sup> 1 Tim. 6. 1

<sup>c</sup> Gen. 2. 18

<sup>d</sup> 1 Cor. 12

7. 25

To

Scudder, H.

Chap. 9.  
Section 1.

1 Pet. I.  
15.

To attain these ends, your conversation must be, 1. *holy*: 2. *humble*: 3. *wise*: 4. *loving*.

First, it must be *holy*, you must as much as in you is, prevent all evill speech & behaviour, which might else breake forth, being alike carefull to breake it off, if it be alreadie begun in your company. Suffer not the *name* and *Religion of God*, nor yet your brothers name to be traduced; but in due place, and manner, contest against either. Be diligēt to watch, and to take all good occasions to utter, and to nourish good speech, and good motions; even whatsoever may tend to the practice, and increase of godlinesse, and honestie.

1 Pet. 2.

17  
Ephe. 5. 21

4 Phil. 2. 3.

Secondly, your conversation must be *humble*. You must give *all due respect* to all men, according to their severall places, and gifts; reverencing your *bettters*, submitting to all in *authoritie* over you. Esteeme your *d equals* better



better then your selves, in honor preferring them before you, Condescend unto, and tender them of the *lower* sort.

Thirdly, you must be wise and discreet in your carriage towards all, and that in divers particulars.

1. Be not too open, nor too reserved. Not *over-suspicious*, nor *over-credulous*. For the *simple* beleeve<sup>th</sup> every word, but the prudent looketh well to his going.

2. Apply your selfe to the severall conditions & dispositions of men in all indifferent things, so farre as you may without sin against God, or offence to your brother, *becomming* all things to all men, comporting with them in such sort, that if it be possible, you may live in *peace* with them, and may gaine some interest in them to doe them good.

But farre be it from you to be as many, who, under this pretence, are for all companies, *sec-*  
*ming*

**Chap. 9.**  
**Section I.**

*e* Rom. 12.  
16

*f* 1 Cor. 13  
7

*g* 1oh. 2. 24  
Ier. 40. 14  
15, 16

*h* Plo. 14.  
15

*i* 1 Cor. 9  
19, 20, 23

*k* Rom 12.  
18

**A Caution**  
**touching**  
**becomming**  
**all things**  
**to all men.**

Chap. 9.  
Section 1

ming religious with those that be religious; but indeed are prophane and licentious with those that are prophane & licentious: for this is carnal policy, and damnable hypocrisie, no true wisdom.

<sup>h</sup> 1 Thes. 4  
11

3. Intermeddle not with <sup>h</sup> other mens businesse, but upon due calling.

<sup>1</sup> 1 Tim. 5  
13  
<sup>k</sup> Eccle. 3. 7

4. Know when to <sup>i</sup> speake, and when to be silent. How <sup>k</sup> excellent is a word spoken in season? As either speech or silence will make for the glory of God, and for the cause of Religion, and good one of another, so speake, and so <sup>l</sup> hold your peace.

<sup>1</sup> Pro. 15. 23  
Pro. 25. 11  
<sup>m</sup> Prov. 29  
11  
<sup>n</sup> P o. 17. 27  
Eccl. 10. 14  
<sup>o</sup> Pr. 18. 13

5. Be not <sup>m</sup> hastie to speake, nor be <sup>n</sup> much in speaking, but onely when just cause shall require; for as it is <sup>o</sup> shame and folly to a man to answer a matter before he beare it: so it is for any to speake before his <sup>p</sup> time, & turne. This is commended to you in the example of *Elibu* in *Iob*. Likewise

<sup>p</sup> Iob 32. 4,  
5, 6

wise know, that in the <sup>o</sup> *multitude of words wanteth not sin*; but *he that refraineth his lips, is wise.*

6. Be sparing to speake of your selfe, or actions, to your owne prayse, *except in case of necessary Apologie*, and defence of Gods cause maintained by you, and in the clearing of your wronged innocency, or needfull manifestation of Gods power and grace in you; but then it must be with *all modestie, giving the prayse* <sup>9</sup> *unto God.* Neither must you cunningly hunt for prayse by debasing or excusing your selfe and actions, that you might give occasion to draw forth commendations of your selfe from others. This seeking of prayse any way, argueth pride and folly. But doe prayse-worthy actions, seeking therein the prayse of God, that God may be glorified in you, then you shall have <sup>r</sup> *prayse of God*, whatsoever you have of *mā.* Howsoever, follow *Salomōs* rule;

L

<sup>r</sup> Let

Chap. 9.

Section I

•Pro. 10.

19

P 2 Cor. 12

11

9 Phil. 4. 12

13

<sup>r</sup> Rom. 2.

29



## Chap. 9.

## Section I

Pro. 27. 2

How to  
make a  
good use  
to a mans  
selfe by o-  
thers com-  
pany.

Rom. 12. 9

Gen 41.  
15, 16.

Act. 12. 23.

Pro. 27.

14.

<sup>f</sup> Let another prayse thee, not thine owne mouth, a stranger, and not thine owne lips.

7. As you must bee wise in your carriage toward others, so you must be wise for your selfe, which is to make a good use to your selfe of all things that fall out in company. Let the good you see, be matter of content, and of thankes to God, and for your <sup>t</sup>imitation. Let the evill you see, be matter of griefe & humiliation, and a warning to you, lest you commit the like, sith you are made of the same mould that others are made of. If men report good of you to your face, repress those speeches as soone, and as wisely as you can, <sup>u</sup> giving the prayse of all things to God, knowing that this is but a temptation, <sup>x</sup> and a snare, and a meanes to breed and feed selfe-love, pride and vaine-glory in you. If this good report be true, blesse God that he hath enabled you to give cause thereof,

*Chap. 9.  
Section I*

*thereof, and studie by veritious living to continue it. If this good report be false, endeavour to make it good by being hereafter answerable to the report.*

*If men report evill of you to your face ; Be not so much inquisitive who raised it, or thought-some how to bring him to his answer, or how to cleare your reputation amongst men, as to make a good use of it to your owne heart before God.*

*For you must know, this evill report doth not rise without y Gods providence. If the report be true, then see Gods good providence, it is that you may see your error and fault, that you may repent. If the report be false in respect of such or such a fact: yet consider, have you not runne into the appearance and occasions of those evils? then say, Though this report be false, yet it commeth justly upon mee, because I did not shunne the occasions and appea-*

*y 2 Sam. 16  
11.*

Chap. 9.

Section I

<sup>d</sup>2. Sam 16  
10, 11, 12

rances. This should humble you, and cause you to bee more circumspect in your wayes. But if *neither the thing reported be true, neither ye have ye runne into the occasions thereof,* yet see G O D S wise and good providence; not onely in discovering the folly of foolish, and the malice of evill men, who raise and take up an evill report against you without cause; but in giving you warning to looke to your selfe, lest you deserve thus to be spoken of. And what doe you know, but that you should have fallen into the same, or the like evill, if by *these reports you had not beene forewarned?* Make use of the railings and <sup>b</sup>reviling of an enemy: for though he be a *bad Judge,* yet he may bee a *good Remembrancer;* for you shall heare from him those things, of which *flatterers* will not, and *friends* being blinded, or over-indulgent through love, doe never admonish you.

Fourth



Fourthly, your conversation amongst all must be *loving*; you should be kinde and  *courteous* towards all men: Doe *a* good to all, according as you have ability and opportunity. Give *offence* wittingly to none. Doe *f* wrong to no man either in his name, life, chastitie, or estate, or in any thing that is his, but be ready to *f* forgive wrongs done to you, and to take wrong rather then to revenge, or unchristianly to seek to be righted. As you shall have calling and opportunitie, doe all good to the soule of your neighbours, *exhort* and encourage unto well-doing. If they shew not themselves to be *a* dogs and swine, that is, obstinat scornerers of good men, & contemners of the pearle of good counsell, you must so far as *God* giveth you any intereck in them, *b* admonish and informe them with the spirit of meeknes and wisdom. With this *c* cloake of love you should cover and cure

L 3

a mul-

Chap. 9.

Section 1

P Tit. 3. 2.

*a* Gal. 6. 10

*r* 1 Cor. 10

32

*s* 1 Cor. 6.

1, 7, 8

*t* Col. 3. 13

*u* 1 Thel. 5.

14

*a* Mat. 7. 6.

*b* Levit. 19

17

*c* 1 Pet. 4. 8

2

Scudder, H.

Chap. 9.

Section 1

<sup>d</sup>Rom. 15. 2<sup>e</sup>Tit. 3. 2.

In what  
cases a  
man may  
speake of  
others e-  
vill deeds,  
yet not  
speake evil.

<sup>f</sup> 1 Cor. I.

II.

<sup>x</sup> A. 23. 6

a multitude of your companions infirmities and offences. In all your demeanour towards him, seeke not so much to <sup>d</sup>please your selfe, as your Companion, in that which is good to his edification.

<sup>e</sup> Speake evill of no man, nor yet speak the evill you know of any man, except in these or like cases.

( 1 ) When you are thereunto lawfully called by Authoritie.

( 2 ) When it is to <sup>f</sup>those whom it concerneth, to reforme and reclaim him of whom you speake, and that you doe it to that end.

( 3 ) When it is to prevent certaine <sup>x</sup> damage to the soule or state of your neighbour, which would ensue, if it were not by you thus discovered. ( 4 ) When the concealment of his evil may make you guiltie and accessory.

( 5 ) When some particular remarkeable judgement of God is upon a notorious sinner for his sinne, then to the end that God may be acknowledged in his just judge-

*Chap. 9.  
Section 1*

judgments, and that others may be warned, or brought to repent of the same or like sinne, you may speake *of the evils* of other. But this is *not to speake evill*, so long as you doe it not in envy and malice to his person, nor with aggravation of the fault more then is cause, nor yet to the judging of him as concerning his finall estate.

7 Psal. 52.6

When you shall heare any in your company speake evill of your neighbor, by slander, or whispering tale-bearing, whereby hee detracts from his good name, you must not onely stop your eares at such reports; but must set your speech and countenance against him, like a *North-wind* against raine.

a Pro. 25.  
23.

When you heare another well reported of, let it not be grievous to you, as if it detracted from your credit; but rejoyce at it, in so much that God hath enabled him to be good, and to doe

L 4

good;



Chap. 9.  
Section 1

good; all which maketh for the advancement of the common cause, wherein you are interested: Envie him not his due prayse.

■ Psal. 15. 3  
■ Pro. 16. 28

Detraict not from any mans credit, either by open<sup>n</sup> backbiting, or by secret<sup>o</sup> whispering, or by any cunning meanes of casting evil aspersions, whether by way of pittying him, or otherwise: As, *He is good, or doth well* in such and such things; *But, &c.* This *but* marreth all.

b Col. 4. 6.

And to heape up all in a word, In all your speeches to men, and communication with them, your speech must bee <sup>b</sup> *gracious*, that which is *good to the use of edifying*, that it may minister grace, not vice, to the hearers. It must not be *prophane*, nor any way <sup>c</sup> *corrupt*, filled out with oathes, curses, or prophane jests, it must not be <sup>\*</sup> *flattering*, nor yet detracting: Not <sup>d</sup> *bitter*, not railing, not girding, either by close squibs

c Eph. 4. 29

\* Iob 17. 5  
d Eph. 4. 31

scabbs or taie *c* iests against any  
 man; It must not be *m*anion, ribal-  
 dry, lascivious and filthy. It must  
 not be \* *f*alse; no nor yet *s* foolish,  
 idle, and fruitlesse: For all *e*vil  
*communication* doth corrupt good  
 manners. And, *h* wee must answer  
 for every idle word which wee  
*s*peake. Besides, a man may easi-  
 ly be discerned of what Country  
 he is, whether of Heaven, or of  
 the earth, by his language; his  
*speech will bewray him.*

There is no wisdom or pow-  
 er here below can teach and en-  
 able you to doe a'l, or any the  
 forementioned duties. This *w*is-  
 dom: and power must bee had  
 from *i* above. Wherefore if you  
 would in all companies carrie  
 your selfe worthy the Gospell of  
 Christ:

First, be sure that the *k* Law of  
 God, and the power of grace bee in  
 your heart, else the Law of grace  
 and kindeesse cannot bee in your  
 life and speech. You must be in-

L 5                      dued

Chap 9.

Section 1

*e* Eph. 5. 3, 4

*f* Col. 3. 8

\* Col. 3. 9

*s* 1 Cor. 15

33

*h* Mat. 12

36

Meanes of  
 good spech  
 & carriage  
 in all com-  
 panie.

*i* Iam 3. 13

to 18

*k* Psal. 37.

30, 31

Pro. 31. 26

Scudder, H.

Chap. 9.  
Section I

<sup>1</sup> Mat. 15.

19.

<sup>m</sup> Mat. 12.

34, 35.

<sup>1</sup> Pro. 16.

23.

<sup>m</sup> Ps 39. 1.

dued therefore with a spirit of holinesse, humilitie, love, gentlenesse, appeaseablenesse, long-suffering, meekenesse, and wisdom; else you can never converse with all men as you ought to doe. For such as *the heart* is, such the *conversation* will bee.

<sup>1</sup> Out of the evill heart come evill thoughts and actions; but <sup>m</sup> A good man, out of the good treasure of his heart bringeth forth good things, and according to the abundance of the heart the mouth speaketh. A man must have the <sup>1</sup> heart of the wise, before the tongue can be taught to speake wisely.

Secondly, You must resolve before-hand (as David did) to <sup>m</sup> take heed to your wayes, that you sinne not with your tongue: And that you will keepe your mouth as with a bridle. And, before your speech and actions, be well advised; weigh and ponder in the balance of discretion, all your actions and words, before you vent them.

Third.



*Chap. 9.  
Section 1*

Thirdly, Let no passion of joy, griefe, feare, anger, &c. get the head, and exceed their limits. For wise and good men, as well as bad, when they have beene in any of these passions, have *spoken* <sup>n</sup> *unadvisedly* with their lips. And experience will teach you, that your tongue doth *never runne before your wit*, so soone, as when you are *over-feared, over-grieved, over-angry, or over-joyed.*

<sup>n</sup> Iob 3. 2.  
22.  
Psal. 106.  
32, 33.  
Mar. 9. 5, 6  
Ion 4 8, 9.  
Mar. 6. 22.  
23.

Fourthly, You must be much in prayer unto God, before you come into company, that you may be able to order your conversation aright: Let your heart also be lifted up oft to God when your are in company, that he would <sup>o</sup> *set a watch before your mouth, and keepe the doore of your lips, and that your heart may not incline to any evill thing, to practise wicked workes with men that worke iniquity, and that he would* <sup>p</sup> *open your lippes, that your mouth* *may*

<sup>o</sup> Psal. 141.  
3, 4.

<sup>p</sup> Psal. 51. 19

Chap. 8.

Section 2

1 Co. 4. 6.

Iam. 3. 8

may shew forth his prayse, and that you may <sup>a</sup>speake as you ought to speake, knowing how to answer every man; for the tongue is such an unruly evill, that no man, onely God, can tame and governe it.

## SECTION 2.

Of ordering a mans selfe well  
in ill Company.

Rules of  
ordering  
ones selfe  
in ill com-  
pany.

a Pro. 1. 15

Pro. 23. 20

Psa 26. 4, 5

b 1 Kin. 22.

29, 31, 32

2 Chro. 18

31 and 22.

6. 8. 9

Gen. 14. 11

12

c Pro. 22.

24, 25

**V**When Company is sinfull and naught (if you may choose) <sup>a</sup>come not into it at all. For keeping evill company, wil (1) blemish your Name. (2) It wil expose you oft-times to many <sup>b</sup> hazards of your life & state, And (3) you are alwayes in danger to be corrupted by the <sup>c</sup> contagious infection of it.

By bad company, I doe not onely understand seducers, and such as are openly prophanes, or riotous; but also such civill men, who yet

yet remaine meere worldlings,  
and all luke-warme professors,  
who are neither hot nor cold.  
For although the finnes of these  
latter, doe not carrie such a ma-  
nifest appearance of grosse im-  
pietic and dishonestie, as doe  
the finnes of open Blasphemers,  
Drunkards, whore-Masters, and  
the like; yet they are not lesse  
dangerous; your hart wil quickly  
rise against these manifest enor-  
mous evils: but the other, by rea-  
son of their unsuspected danger,  
through that tolerable good opi-  
nion which (in comparison) is  
had of them, though in truth they  
be as dangerous and as hatefull,  
will sooner insnare & infect you,  
by an insensible chilling of your  
spirits, & by taking off the edge  
of your zeale which you had to  
the power of godlinesse: And so  
by little and little draw you to a  
remissenesse, and indifferencie  
in Religion, and to a love of the  
world.

If



*Chap. 9.  
Section 2**d Pro. 23.  
20.**• Psa. 106.  
34. 35.**• 1 Thes. 4  
12.**d Phil. 2. 15  
16.**Eph. 5. 15,  
16.**e Mat. 10. 16**f 1 Pet. 3. 1*

If you shall thinke, that by keeping evill company, you may convert them, and draw them to goodnesse; be not deceived: It is presumption so to think. Hath not God expressly *d forbidden* you such company? If you be not necessarily called to be in sinfull company, you may justly feare that you shall be sooner *e perverted*, and *made naught* by their wickednes, than that they should be *converted* and *made good* by your holinesse.

Secondly, when by reason of common occasions in respect of the affaires of your calling, generall, or particular, in Church, Common-wealth, and Familie, you cannot shunne ill company: Looke, (1) that in speciall sort your conversation be *e honest*, *d unblameable*, & *harmlesse*, even with a Dove-like *e innocency*, that by your good example, they may *f without the Word* be brought to the Word, and to a love of the power

power and sinceritie of that true Religion which you professe. Howsoever, *g* give no advantage to the adversary to speake evill, either of you, or of your Religion; but, by a holy life, *f* stop the mouths of ignorant and foolish men: or if they will notwithstanding speake against you; this your holy life *t* shall shame all that blame your good conversation in Christ Iesus. (2) Be *u* wise as serpents: Walke warily, lest they bring you into trouble, and doe harme you: but especially lest they infect you with their sinne; for *x* a little leaven will quickly sowre the whole lump.

That you may not be infected by that ill company which you cannot avoid; use these prefervatives: (1) Be not *y* high minded; but *feare*, lest you doe commit the same, or the like sinne; for you are of the same nature, and are subject to the same, and like temptations. He that seeth his neigh-

Chap. 9.  
Section 2

*g* 1 Tim. 5.  
14.

*f* 1 Pet. 2. 15

*t* 1 Pet. 3. 16

*u* Col. 4. 5.  
Mat. 10. 16

*x* 1 Cor. 5. 6

How to be kept from infection of sin by ill company.  
*y* Rom. 11. 20.

Chap. 9.

Section 2.

2<sup>o</sup> 1 Cor. 10

12.

1<sup>o</sup> 2 Pet. 2. 8

Psal. 119

136, 158

k Iud. 22. 23

1<sup>o</sup> 2 Thel. 3

14, 15

m Psal. 120

5, 6

neighbour slip and fall before him, had need to <sup>2</sup> take heed lest he himselfe fall. (2) Your soule, (like the riotous soule of Lot) must be <sup>i</sup> vexed daily with seeing and hearing their unlawfull deeds. (3) Ralle your heart to a sensible loathing of their sinne; yet have <sup>k</sup> compassion on the sinner, and, so farre as you have calling, <sup>i</sup> admonish him as a brother. (4) When you see or heare any wickednes, lift up your heart to G o d, and before him <sup>m</sup> confesse it, and disclaime all liking of it, pray unto God to keepe you from it, and that he would forgive your companion his sinne, and give unto him grace to repent of it.

Lastly, though you may converse with sinnefull companie (when your calling is to be with them) in a common and colder kinde of fellowship, by a common love, whereby you do wish well to all, and would doe good to all; yet you must not converse with



with them with such speciall and intimate Christian familiaritie, and <sup>n</sup> delight, as you doe with the Saints that are excellent. Thus doe, and the Lord can and will keepe you in the midst of *Egypt*, and *Babel*, as hee did *Ioseph*, and *Daniel*, if hee call you to it.

Thirdly, As soone as possibly you can, <sup>o</sup> depart out of their company, when you finde not in them the lippes of knowledge; or when they any way declare that they have onely a *P forme*; but deny the power of godlinesse. From such turne away, saith the Apostle. And so use the preservatives prescribed, or any other whereof you have prooffe, that you depart not more evill; or lesse good, then when you came together.

*Chap. 9.*  
*Section 2*

<sup>n</sup> *Psal. 16. 3*

<sup>o</sup> *Pro. 14. 7*

*P 2 Tim. 3. 5*

SECTI-

*Chap. 9.*  
*Section 3*

SECTION 3.

*How a man should carry him-  
selfe towards good  
company.*

<sup>a</sup> Psa. 163

<sup>r</sup> 1 Pet. 2.  
17.

<sup>s</sup> Heb. 10.  
25.

<sup>t</sup> Psa. 119.  
63.

**N**OW touching good com-  
pany. First, <sup>a</sup> *highly esteeme*  
of it, and much desire it. For you  
should <sup>r</sup> *love the brotherhood*, how-  
soever the world scoffe at it; and  
<sup>s</sup> *forsake not the fellowship*, or con-  
forting with the godly, as the  
manner of some is: But (with  
*David*) as much as may be, <sup>t</sup> *be a*  
*companion with them that feare*  
*God.*

<sup>u</sup> Rom. 1.  
11, 2.  
<sup>x</sup> Heb. 10.  
24.

Secondly, when you are in good  
company, you must expresse all  
brotherly love; improving your  
time together for your mutuall  
good, chiefly in the increase of  
each others <sup>u</sup> *faith and holinesse*,  
<sup>x</sup> *provoking one another to love, and*  
*to good workes.*

Then you love brotherly,  
(1) When

(1) When you love them out of a <sup>a</sup> *pure heart fervently*, which is, when you love them, because they are brethren, <sup>b</sup> *partakers* of the same Faith and Spirit of Adoption, having the same Father, and being of the same <sup>c</sup> *household of faith* with you. (2) When you love them not onely with a *love of humanity*, as they are men, (for so you love all men, even your enemies;) nor yet onely with a *common love of Christianity*, wherewith you love all professing true Religion, though actually they shew little fruit and power thereof; but with a *specialty of love*, for *kinde*, spirituall; and for *degree*, more abundant. Therefore it is called <sup>d</sup> *brotherly kindnesse*, and a fervent love, distinct from charitie, or a *common love*, 2 Pet. 1. 7.

Where this love is, it will knit hearts together, like <sup>e</sup> *Jonathans* and *Davids*; making you to be of <sup>d</sup> *one heart and soule*. It will make

*Chap. 9.*

*Section 3*

*a* 1 Pet. 1.

*22.*

*b* Heb. 3. 1.

*c* Gal 6. 10

*i* 1 Pet. 1. 22

*i* 1 Pet. 4. 8.

*d* Rom. 12. 10.

*e* 1 Sam. 18 1.

*d* A& 4. 32  
Benefits of  
brotherly  
love.



Chap. 9.

Section 3

e Psal. 16.3

f Gal. 6.2

g A&amp; 2.46

h Gal 6.10

i Ioh 3.16

How brotherly love  
is expressed.

i Iude 20.

i The. 5.11

make you enjoy each others societie with spirituall delight: It will make you to beare one with another; and to <sup>f</sup> beare each others burthens. It will make you to communicate in all things communicable, with gladnesse, and <sup>g</sup> singlenesse of heart, as you are able, and that by a <sup>h</sup> specialtie, beyond that which you shew to them which are not alike excellent. Yea it is so entire and so ardent, that you wil not hold your life to be too deare, to lay downe for the common good of the brethren.

When therefore you meete with those that feare God, make improvement of the Communion of Saints, not onely by communicating in naturall, and temporall good things as you are able, and as there is neede; but especially in the communion of things spirituall, <sup>i</sup> edifying your selves in your most holy faith, by holy speech and conference, and  
(in

*Chap. 9.  
Section 3.*

(in due time and place) in reading the holy Scriptures & good Bookes, and by prayer, and singing of <sup>h</sup> *Psalmes* together.

That your singing may please God, and edifie your selfe and others, observe these :

Sing as in Gods sight, and, in matter of prayer & praise Ipeake to God in singing.

The matter of your Song must be spiritual, either indited by the spirit, or composed of matter agreeing thereunto.

You must sing with understanding.

You must sing with judgement, being able in private to make choise of *Psalmes* befitting the present times and occasions ; And both in private and publike to apply the *Psalmes* sung to your owne particular, as, when & how to pray and praise in the words of the *Psalmes*, taking heede that you do not apply the imprecations made against the enemies of Christ

<sup>h</sup> Col. 3. 16  
Rules of  
singing.

1  
Psalm. 30. 4.

2  
Col. 3. 16

3  
I Cor. 14.  
15

4

**Chap. 9.**  
**Section 3.**

Christ and his Church in general, to your enemies in particular; also know how to confirme your faith, and incline your will and affections when you sing the prophecies of Christ, promises, threats, commands, mercies, judgements, &c.

5  
Col. 3. 16.  
a Psa. 57. 7.

b Psa. 25. 1.  
c 1 Cor. 14  
15.  
d Psa. 33. 3  
Rev. 14. 2.  
e Psa. 84. 1.

I

You must make melody to the Lord in your heart, which is done (1) by <sup>a</sup> preparing and setting the heart in tune, it must be an honest heart: (2) the heart must be <sup>b</sup> lift up, (3) the <sup>c</sup> minde intentive, (4) the affections fresh and <sup>d</sup> new (the heart beleeving) and, in matter of prayse and thanks, <sup>e</sup> joyous.

Lastly, the voyce must be distinct, and tuneable.

p<sup>r</sup> 1 Tim. 5.  
13.  
\* Act 17. 21

Lose not your short and precious time, with idle complements, worldly discourses, or talke of <sup>o</sup> other mens matters and faults; nor yet \* *Athenian-like* in a barren and fruitlesse hearing and telling of newes, out of affectation of



*Chap. 9.  
Section 3.*

of *strangenesse*, and *novelty*. But let the matter of your talke be, either of *God*, or of his *Word* and *wayes* wherein you should walk; or of his *works* of *Creation*, *Preservation*, *Redemption*, *Sanctification*, and *Salvation*; of his *Judgements* which he executeth in the world, and of his *mercies* shewed towards his people: or matter of *Christian advice*, either of the things of this life, or of that which is to come. Impart also each to other the *experiments* and *proofes* you have had of *Gods* *grace* and *power*, in this your *Christian warfare*. And (as there shall be cause) <sup>k</sup> *Exhort*, *admonish*, and *comfort* one another.

To doe all these well, it will require a *specialty* of *godly wisdom*, *humility*, and *love*. If these three be in you and abound, your *societie* will bee profitable: The strong will not <sup>l</sup> *despise* the weak, neither will the weak *indge* the strong. You will be farre from  
m put-

<sup>k</sup> 1 Thel. 5  
11. 14.  
Meane to  
live, and  
love bro-  
therly.

<sup>l</sup> Rom. 14.  
1. 3.

Scudder, H.

## Chap. 9.

## Section 3

m 1 Ioh. 2

10

Rom. 14.

13. 19

n Rom. 15.

1, 2, 3

m putting a stumbling-b'ocke, or an occasion to fall in your brothers way, but you will follow after the things which make for peace, and things wherewith you may edifie one another. You will then n beare with each others infirmities, and not seeke to please your selfe, but your neighbour, for his good to edification.

You must first be wise to make choise, not onely of such matter of speech as is good and lawfull, but such as is fit, considering the condition and neede of those before whom you speake. In propounding questions, you must not onely take heed that they be not o vaine, foolish, and needlesse, such as Pingender strise, and doe q minister and multiply questions, rather than godly edifying; but you must be carefull that they be apt, and pertinent, both in respect of the person to whom they are propounded, & in respect of the person or persons before whom they must

o 2 Tim. 2.

23

p Tit. 3. 9.

q 1 Tim. 1. 4

must be answered.

Some men have special gifts for one purpose, some for another. Some for interpreting Scripture; some for deciding of controversies; some for discovering Satans methods and enterprises; some are excellent for comforting, and curing afflicted and wounded consciences; some are better skilled & more exercised in one thing, than in another. And some also of Gods deare children, as they are not able to beare *'all exercises of Religion*, so neither are they capable of hearing and profiting *'by all kinde of discourses of Religion*. If this were wisely observed, Christian conference would be much more fruitfull than usually it is.

Secondly, you must be *lowly-minded*, and of an humble spirit, not *'presuming* above your gifts and calling. When you spake of the things of God, be reverend, serious, and sober, keeping  
M your

*Chap. 9.  
Section 3*

7 Mat. 9. 15  
16, 17.  
8 Heb. 5. 11  
12, 13.

9 Rom. 12. 3



Chap. 9.

Section 3

u 2 Cor. 10

13

x Act. 18.

26

1 Sam. 25

32:33

your selfe within your<sup>u</sup>line, both of your calling, and the measure of the knowledge and grace which God hath given you, speaking positively, and confidently only of those things which you clearly understand, and whereof you have experience, or sure prooffe. Thinke not your selfe too good to<sup>x</sup> learne of any, neither harden your necke against the admonitions and reproofes of any. If you have an humble heart, you will doe as *David* did, when he was admonished and advised by a woman. He saw *God* in it, and blessed him for it, he received the good counsell, and blessed it, he tooke it well at *Abigails* hands, and blessed her. Now blessed bee God which hath sent thee to meet me this day (saith he) and blessed be thy advice, and blessed bee thou which hast kept mee this day from comming to shed blood, &c.

Thirdly, there will be need of the exercise of much fervent love  
and

*Chap. 9.  
Section 3*

and charitie, even amongst the best. For sith that *Satan* doth spite all *good company*, and *good conference*, he will cast in matters of jarres, difference, and discord. And because the best men differ in opinion, (though not in *fundamentals*, yet) in *Ceremonies*, and lesse necessary points of Religion; and for that they all have infirmities, and, while the reliques of corrupt nature are in them, are subject and apt to mistake and misconstrue one anothers actions and speeches, as also the ends of their actions and speeches; you will need that this bond of love be strong, that it be not broke asunder by any of these, or any other meanes: but that you remain fast and sweetly knit together *in the unitie of the Spirit, through this bond of peace.*

I commend this Christian society in *brotherly love* the rather, because, 1. there is nothing giveth a more sensible evidence of

*Ephe. 4.3.*

Other motives to brotherly love.

*Chap. 9.**Section 3**1 Ioh 3. 14**Acts 2. 44.**10 47.**Acts 4. 32,**33.**Note.**\*Psa. 16. 2.**Acts 2. 46,**47.*

What must  
be done  
after a man  
hath been  
in compa-  
ny.

your conversion, and translation from death to life than this. 2. No-  
thing doth more further the in-  
crease and power of godlineſſe in a-  
ny place or perſon then this. For  
let it be obſerved, though there  
be never ſuch an excellent Mini-  
ſtrie in any place; you ſhall ſee  
little thriving in grace amongſt  
the people, untill many of them  
become of one heart; ſhewing it  
by conſorting together in bro-  
therly fellowſhip, in the Com-  
munion of Saints. 3. Nothing  
bringeth more feeling joy, com-  
fort, and delight (next the com-  
munion with God in Chriſt) then  
the \* actual communion of Saints,  
and the love of brethren. It is the  
beginning of that our happineſſe  
on earth, which ſhall be perfected  
in Heaven. It is for kind the ſame,  
that onely differeth in degrees.

And, to conclud this ſubject,  
after that you have beene in com-  
pany, good or bad, it will be worth  
your while to examine how far  
forth



forth you have hindred any evill in other, & have preserved your selfe from evill: how farre you have endeavoured to doe good to others, and how much you haue bettered your selfe in knowledge, good affection, zeale, or any other good grace, by your company; and according as you find, let your heart checke, or cheare you.

*Chap. 10.  
Section I*

CHAP. X:

*How a man should carry himselfe as in Gods sight, when things goe well with him.*

SECTION I.

**W**Hen at any time you prosper in any thing, and have good successe, that you may therein walke according to God:

First, Take heed of committing those sinnes whereto man is

M 3

most

Rules of a holy carriage, when things succeed well.

Scudder, II.

Chap. 10  
Section 1

most apt, when his heart is fat-  
ted with prosperity.

Secondly, be carefull to pro-  
duce those good effects, which  
are the principal ends why God  
giveth good successe.

The sinnes especially to bee  
shunned, are ( 1 ) <sup>a</sup> Denying of  
God, by <sup>b</sup> forgetting him and his  
wayes, <sup>c</sup> departing from him,  
when you are fat like Iesurun,  
taking the more <sup>d</sup> licence to sin,  
by how much you shall prosper  
more in the world. ( 2 ) <sup>e</sup> Ascribing  
the prayse of successe to your selfe  
or to *secondarie causes*, sacrificing  
to your owne net. ( 3 ) <sup>f</sup> High  
mindeednesse, thinking too well of  
your selfe, because you have that  
which others have not, and de-  
spising and thinking too meanly  
of those, which <sup>\*</sup> have not as you  
have. ( 4 ) If riches increase, or  
if you thrive in any other earthly  
thing, <sup>g</sup> set not your heart thereon,  
either in taking too much <sup>h</sup> de-  
light therein, or intrusting there-  
upon.

<sup>a</sup> Pro. 30. 9

<sup>b</sup> Deu. 6. 12

<sup>c</sup> Deut. 32.  
15

<sup>d</sup> Iob 21. 14

<sup>e</sup> Dan. 4. 30

Hab. 1. 15  
16

<sup>f</sup> 1 Tim. 6.  
17

<sup>\*</sup> 1 Cor. 11  
22

<sup>g</sup> Ps. 62. 10

1 Tim. 6. 17

<sup>h</sup> Iob 31. 25

upon. Holy *Iob*, and good *Da-vid* were in some particulars overtaken with this latter. When *Iob* was warm in his nest, he did hatch this secure conceit, that he should *dye in his nest, and multiply his dayes as the sand.* And *Da-vid* in his prosperity said, *he should never bee moved.* But the LORD by afflictions taught them both to know by experience, how vaine all earthly things are to trust unto, and ingeniously to confesse their error.

I reduce the good effects, which are the principall ends why God giveth good successe, unto these two heads: (1) professed *prayse* and *thankes* to God. (2) Reall *proofes* of the said thanks, in well using and imploying this good successe for God.

First, prayse and thanke God. For (1) it is the chiefe and most lasting service & worship, which God hath required of you. (2) It is *most due*, and due to him one-

M 4

ly,

Chap. 10  
Section 1

*Iob* 29. 18.

*Psal.* 30. 6

The good effects of prosperity

Praise and thankes.  
Reasons why God is to be praised, and thanked.

<sup>1</sup> *Psal.* 29. 2

Scudder, H.



Chap. 10.

Section I

Rev. 1.11

Rev. 5.12

Rom. 11.

36.

Pro. 16.4

Psal. 157. 3.

compared

with Ps. 16

9. and

Act. 26.

Psa 108. 1.

1 Tim. 4.4

Phil 4.6,

7.

ly, he onely is <sup>k</sup>worthy, for <sup>l</sup>of him  
 are all things, and he is called the  
 God of prayſes. ( 3 ) It is the end  
 m why God doth declare his ex-  
 cellency and goodneſſe both in his  
 Word and Workes, that it may be  
 matter of prayſe and thankes, alſo  
 why he hath given man an hart  
 to underſtand, and a tongue to  
 ſpeake, that for them, and with  
 them, as by apt inſtruments they  
 might acknowledge his good-  
 neſſe and excellencie, thinking,  
 and ſpeaking to his prayſe and  
 glory: wherfore David ſpeaking  
 to his heart, or tongue, or both;  
 when hee would give thankes,  
 ſaith, *Awake my glory, and I will  
 give prayſe.* ( 4 ) There is not any  
 ſervice of God more <sup>n</sup>beneficiall  
 to man, than to bee thankfull.  
 For it maketh thoſe gifts of God  
 which are good in *themſelves*, to  
 be good to you, and they are the  
 beſt continuers of good things  
 to you, yea, Thanks are reall re-  
 queſts, and the <sup>o</sup> beſt ſecurity  
 you

in

you ca

withd

the th

Thi

religio

maketh

acknow

come

thy of

infinite

dome,

his oth

butes

Workes

ſtande

for al

and w

have.

Pr

th r,

reſpe

celten

tles a

prayſe

God,

and w

you,

you can have: for God will not withdraw his goodnesse from the thankfull.

*This Prayse and Thanks is a religious service, wherein a man maketh knowne to God, that hee acknowledgeth every good thing to come from him, and that he is worthy of all prayse and glory for the infinite excellencie of his Wisdome, Power, Goodnesse, and of all his other holy and blessed Attributes manifest in his Word and Workes; and that he for his part standeth wholly beholding to God, for all that he hath had, now hath, and which hereafter hee hopeth to have.*

*Prayse and Thanks goe together, and doe differ only in some respect. The superabundant excellency in God, shewed by his Titles and Workes, is the object of prayse. The abundant goodnesse of God, shewed in those his Titles and Workes, to his Church, to you, or to any person, ought to*

M 5 which

1 Cor. 13.  
11, 12, 13.  
Psal. 8 14.

Scudder, H.

Chap. 10

Section I

1 Chro. 29

14

What is requisite in  
praise and  
thanks.

P Ps. 150, 6

9 Ps. 50, 14

Psal. 115, 1

1 Eph. 5, 20

Heb. 13, 15

1 Rev. 8, 3, 24

1 Eph. 5, 20

which you have reference, is the  
*object and matter of your thanks.*

These things concerning praise  
and thanks, are needfull to be  
knowne and observed.

First, *Who* must give prayse  
and thanks? Namely, *you*, and  
*all* that have *understanding* and  
*breath*, must praise the Lord.

Secondly, *To whom* praise and  
thanks are due? *Only to God*; Not  
*to us*, not *to us* (saith the Church)  
*but to thy Name give glory.*

Thirdly, *By whom* must this  
Sacrifice of thanks be offered?  
Even *by Christ onely*, the onely  
high Priest of our Profession,  
out of whose *golden Censer* our  
prayers and praises ascend, and  
are sweet-smelling to God, as  
*Incense.*

Fourthly, *For what* must wee  
praise God, and give him thanks?  
Wee must praise him *in all his*  
*workes*, be they for us, or against  
us; we must thanke him *for all*  
*things* spirituall and temporall  
where-



wherein he is any way good unto us.

Fifthly, *With what* must wee prayse and thanke him? Even *with our soules, and all that is within us, and with all that we have.*

We must praise and thanke GOD with the inward man, praise him with the *Spirit*, and with the *understanding*; praise him with the will, praise and thanke him with the affections, with all love, desire, joy, and gladnesse, praise him with the whole hart. Wee must likewise praise him with the outward man, both with *tongue & hands*; our words and our deeds must shew forth his praise. When our thanks are cordiall, orall and reall, then they make a good harmony, and sweet melodie, most pleasant in Godseares.

Sixthly, *When* must we give thanks? \* *Alwayes*, Morning, Evening, Noone, at all times, as long as wee live, and have any being,

Chap. 10  
Section 1

\* Ps. 103. 1

1 Cor. 14. 15

Psal. 35. 28

\* Eph 5. 20

Pla. 55. 17

Ps. 119. 164

Ps. 104. 33

Scudder, H.

22117

Chap. 10.

Section 1

<sup>a</sup> Psa. 48. 1.

ing, wee must praise him.

Seventhly, *How much?* Wee must praise and thanke him *abundantly*. Wee must endeavour to proportion our praise to his worthinesse and goodnesse: As we must love him, so wee must thanke him with all our soule, and with all our strength.

<sup>a</sup> Luk. 17.  
17, 18.

There is no sinne more common than *unthankfulnessse*, for scarce one of *ten* give thanks, and that one which doth give thanks, besides many other his errors in thanksgiving, doth not thank God for one mercy among twenty. Many in distresse will pray, <sup>b</sup> or cry, and bowle at least, as they in *Hosea*, for Corne, and Oyle, but who returneth proportionable praises to his prayers? Whereas a man should be *oftner in thanks*, than in prayers, because God preventeth our prayers with his good gifts a thousand wayes.

<sup>b</sup> Hos. 7. 14

Psal. 59. 10

Take heed therefore that you  
be

be not unthankfull. It is a most base, hateful, and damnable wickednesse. For he that is unthankfull to God, is (1) A most dishonest and disloyall man, he is injurious to God, in detaining from him his due, in not paying his *Tribute*. (2) He is foolish and improvident for himselfe; for by not paying his rent of thanks, and for not doing his homage, he *forfeits* all that hee hath into the *Lords* hands, which forfeiture, many times, he taketh: But if hee doe not presently take the forfeit, it will prove worse to the unthankfull in the end. For prosperity, severed from thanksgiving, alwayes *\* increaseth* sin, and prepares a man for greater destruction. The more such a one thrives, the more doth pride hard-heartednesse, and many other noisome lusts grow in him. This *unthankfulness* is the high way to be given over to *d a reprobate sense*. *\* Such prosperity alwayes*

*Chap. 10.*  
*Section I*  
Diffwa-  
lives from  
unthank-  
fulness.

*\* Deut. 28.*  
*47, 48.*  
*Hol. 2. 8, 9.*

*\* Hos. 4. 7.*  
*Rom. 1. 21.*

*d Rom 1.*  
*21. to 29*  
*e Pl. 69. 22.*



Chap. 10.

Section 1

Pro. 1. 32

Jer. 12. 1

2, 3

wayes proves a snare, and endeth  
in utter ruine. For the <sup>f</sup> prosperitie  
of fooles shall destroy them. And  
when the wicked prosper, it is but  
like sheepe put into fat pastures,  
& that they may be prepared to be  
pluckt out for slaughter in the day  
of slaughter. An unthankfull man  
is, of all men, most *unfit* for to goe  
to heaven. Heaven can be no  
heaven to him: for there is prai-  
sing of God continually. Now  
to whom *thanksgiving* and sing-  
ing of the praises of God is *tedi-  
ous*, to him heaven cannot be *joy-  
ous*.

It doth concerne you there-  
fore, that you be much and oft in  
thankes and praises unto G O D.  
For this cause, doe these things:  
(1) worke your heart to a reso-  
lution and longing so to doe.  
(2) Beware of, and remoove  
impediments to thankfulnesse.  
(3) Improve all good furtheran-  
ces thereunto.

Motives to  
thākfulnes

For the first, Consider that be-  
sides

*Chap. 10.  
Section 1*

fides that *thankes* is the best service, being the end of all other worship, and is *Gods* due, and is the end why *God* giveth matter, for which, and meanes by which we should be thankfull; and besides that, nothing is more beneficiall than thankfulnesse, nor more mischievous than unthankfulnes, as hath beene already noted; to adde more force with them, consider these motives; Harty and constant thankfulnes is a testimony of uprightnesse; it doth excellently *become the upright to be thankfull*. It is *all the homage* and all the service which *God* requireth at your hands, for all the good that he bestoweth on you. It is *pleasant and delightfull*. It is *possible and easie* through the grace of *Gods* Spirit. It is a *small matter*, to what *God* might exact; even as an *homage-penny*, or *pepper-corne*. Thankfulnesse doth *fat, elevate, and enlarge the soule*, making it fruit-

*h Psal. 33. 1*

*i Ps. 147. 1*

Scudder, H.

Chap. 10.

Section 1

\* Psal. 116  
12.Impedi-  
ments to  
thankful-  
nesse.

fruitfull in good workes, no du-  
ty like it. For the *thankfull* man  
(with *David*) is oft consulting  
with himselfe, *what he shall ren-*  
*der to the Lord for all his benefits to*  
*him.* Lastly, this spirituall praise  
and thanks to God by Christ,  
is the *beginning of heaven upon*  
*earth*, being part of the commu-  
nion and fellowship which wee  
have with God while wee live  
here. It is that *everlasting service*  
which endureth for ever.

Secondly, when you have  
wrought the heart unto a good  
will to be thankfull, then shunne  
the impediments thereunto. A-  
mongst many take heed espe-  
cially of these, (1) *Ignorance*,  
(2) *Pride*, (3) *Forgetfulness*,  
(4) *Doubting of Gods love*, (5) *O-*  
*ver-eager affection to the benefits*  
*received*, especially to such as are  
temporall.

First, If you be ignorant of the  
excellencie and worth of good  
things bestowed, or if you mis-  
prize



*Chap. 10  
Section I*

prize things, preferring naturall, temporall, or common gifts, before spirituall, eternall, and speciall graces, peculiar to Gods children, you can either give no thanks at all; (for who can give thanks for that hee esteemeth worth little or nothing?) or if you doe give any thanks, it will be *proposterous*, giving thanks for temporall blessings sooner, and more, then for spirituall, and eternall. Moreover, though you doe know each good gift according to its due value; yet if, through *ignorance* you *mistake* the Giver, you will bestow your thanks upon *men*, and inferiour creatures, upon second causes: *but not on God*, who is the <sup>1</sup> *Giver of every good and perfect gift.*

Secondly, If you be *proud* and highly conceited of your worth and good deservings, you will expect greater matters than God will thinke fit to give; as <sup>m</sup> *Naa-man* did, before he was cleansed; and

<sup>1</sup> *Iam. 1. 17*

<sup>m</sup> *2 Kin. 5. 11, 12.*

*Chap. 10*  
*Section 1*

and when you misse of your expectation; you will be so farre from thanks, that you will mutter and complaine.

Thirdly, Though you know the worth of the gift, and doe know the Giver; also doe thinke your selfe unworthy of the gift; yet if you have not these good gifts of God in *actnall remembrance*; if you have *forgotten* them, and they be out of minde, how can you be actually thankfull? Therefore when *David* calleth upon himselfe to be thankfull, he saith, *⁂ Forget not all his benefits.*

⁂ Ps. 103. 2

Fourthly, Suppose that you know wel the worth of the gift, and doe judge your selfe lesse then it, and remember well that you received it of God; yet if through *doutting of Gods love*, and through *mis-beliefe*, you thinke that God doth not give it to you in love and mercy, but in wrath, as he gave *⁂ Israel a King*; your

⁂ Ho. 13. 11

your heart will sinke, and be so clogd with this feare, that you cannot raise it vp to thankes, for any gift which you conceive to be so given.

Fiftly, Suppose that you quit your selfe of all the former impediments; yet, if you be *over-eagerly affected with the gift*, you will in a kinde of *over-joyednesse* be so taken up with it, that (as little childrē, when their parents give them sweet-meates, or such things as they most delight in, fall to eating of the sweet-meat, and runne away for joy, before ever they have made a legge, and shewn any signe of thankfulness) you will easily be overtaken in this kinde, and neglect God that gave it.

The furtherances of thankfulness, are most of them directly contrary to the former hindrances; of many, take these:

First, Get *sound knowledge of God*, and of his *infinite excellencies*

Furtherances of  
thankfulness

P Psal. 8.



Chap. 10.

S. Elion I

9 Mat. 6. 13

Rom. 11. 36

Psal. 50.

12. 15.

I Chro. 29

14, 15, 16.

Act. 14. 17

Act. 17. 28.

Illa. 43. 25

Hos. 14. 4.

Iam. 1. 17.

cies and absolutenessse every way, & of his independency on man, or any other creature: whence it is that he *needeth not* any thing that man hath, or can doe, neither can he be beholding to man: But know that you stand in *need* of God and must be beholding to him for all things. Know also that whatsoever God doth, by whatsoever meanes it be, hee doth it *from himselfe*, induced by nothing out of himselfe, being free in all that he doth. Know likewise, that whatsoever was the *instrument* of your good, God was the *Author* both of the good, and of the instrument.

Next, Fill your selfe with a *due knowledge* of the full worth and excellent use of Gods gifts, both common, and speciall. Wealth, honour, libertie, health, life, senses, limmes, wit, and reason, &c. considered in themselves, and in their use, wil be held to be great benefits, but if you cōsider them

in

*Chap. 10.  
Session 1.*

in their absence, when you are sensible of poverty sicknesse, and the rest ; or if you be so blessed, that you know not the want of them; then if you shall advisedly, and humbly looke vpon the poore, base, imprisoned, captives sicke, deafe, blind, dumbe, distracted &c. <sup>a</sup> Putting your selfe in their case, you will say that you are unspokeably beholding to God for these corporal and temporal blessings.

<sup>a</sup> Heb. 13. 3

But chiefly learne to know, and consider well, the worth of spirituall blessings : <sup>x</sup> One of them, the peace of God, passeth all understanding. To enjoy the Gospel upon any termes, to have <sup>a</sup> salvation, such a salvation, offered by Christ, to have faith, hope, love, and other the manifold saving graces of the Spirit, though but in the least measure, in the very first seed of the Spirit, though no bigger then a <sup>a</sup> grain of Mustard-seed, with never so much outward

<sup>x</sup> Phil. 4. 7.

<sup>a</sup> Luk. 17. 6

Chap. 10.

Section 1.

<sup>b</sup> 1 Cor. 2.9<sup>c</sup> Rom. 8.32<sup>d</sup> 1 Chr. 29

13, 14

<sup>e</sup> Psa. 146.

1, 3

Psa. 33. 16,

17

<sup>f</sup> Gen. 32

10

affliction, is of such value, and consequent, that it is more then <sup>b</sup> eye hath seene, eare hath heard, or ever entred into the heart of man. For besides that the *least* grace is invaluable in it selfe; it doth give proof of *better* gifts, namely, that God hath given his *Spirit*, hath given *Christ*, and in him, hath given *himselfe* a propitious, and gracious God, & hath given <sup>c</sup> all things also. When you know God aright, & his gifts aright, knowing all things in God, and God in all things, then you will be full of praises and thanks.

Secondly, Be <sup>d</sup> low and base in your owne eyes. Let all things be base in your eyes, in comparison of God, account them <sup>e</sup> worthlesse and helplesse things without him. Iudge your selfe to be, as indeed you are, <sup>f</sup> lesse then the least of Gods mercies: For what are you of your selfe, but a compound of dust and sinne, unworthy any good, worthy of all misery?



Chap. 10.

Section 1.

3 Lam 3.

22

ry? You stand in need of God, he not of you; & *It is his mercy that you are not consumed.* When you can be thus sensible of your owne neede, and that helpe can come onely from God, and that you are worthy of *no good thing*; then you will be glad, and thankfull at heart to God for *any thing*. An *humble* man will be more thankfull for a *peny*, then a *proud* man will for a *pound*.

Thirdly, *Call all the forementioned knowledge of God and of his gifts, into fresh memory.* Commune with your soule, and cause it to represent lively to your thoughts, what God is in himselfe, what to his Church and to you, <sup>h</sup> *how precious his thoughts are to you-ward.* Tell your selfe oft what <sup>i</sup> *God hath done*, and what he will doe for your soule. Call to minde with what *varietie* of good gifts he doth store his Church, & blesse you: you will find that they will passe all account and number.

When

<sup>h</sup> Ps. 139. 17

<sup>i</sup> Psal. 40. 5

Chap 10

Section 1

\* Psalm. 8.

1 Rom. 12.1

1 Ioh 3.16.

1 Tim 2.4

When withal you call to minde that God is free in all his gifts to you, who are unworthy the least of them; If you would cause your selfe to dwell upon these, and the like thoughts; they would worke in you an holy *rapture*, and *admiration*, out of which you shall with *David* break out into these or the like prayses: \* *Oh Lord, our Lord, how excellent is thy name in all the earth!* I thanke thee, I praise thee, I devote my selfe, as <sup>1</sup> *my best sacrifice* to thee, I will blesse thy Name for ever and ever.

Fourthly, *Be perswaded of Gods love to you in these good things, which he giveth unto you*: First, he loveth you as his creature; and if onely in that regard, he doth preserve you, and doe you good, you are bound to thanke him. Secondly, you cannot know but that he loveth you with a *speciall love to Salvation*; Gods revealed will professeth as much, you must not

*Chap. 10.  
Section I*

not meddle with that which is secret. I am sure he maketh prof-  
fer of his love, and you daily re-  
ceive tokens of his love, both in  
means of this life, and that which  
is to come. Did not he love you,  
when out of his free and everla-  
sting good will towards you,  
*He gave his Sonne to die for you,*  
*that you beleeving in him, should*  
*not dye, but have everlasting life?*  
What though yet you be in your  
finnes? Doth hee not bid you  
*turne?* and hath hee not said,  
*hee will love you freely?* What  
though you cannot turn to him,  
nor love him as you would? yet  
endeavour these in the use of all  
good meanes, to be, and doe, as  
God will have you, then doubt  
not, but that God doth love  
you; and you must wait, till  
you see it in the performance  
of his gracious promises unto  
you.

*1 Ioh. 3. 16*

*Hos 14.  
2, 4.*

But if you would consider  
things aright you may know cer-  
tainly,

Signes to  
know whe  
God gi-  
veth good  
things in  
love.



*Chap. 10*  
*Section I*

tainly, that the good things you have received of God, are bestowed in love to you; I will onely aske these *Questions*: Hath Gods mercie made you to be-thinke your selfe of your dutie and obedience to God; have you had a will to be thankfull upon the thoughts thereof? or if you finde a defect and barrennesse herein; hath not this unfruitfull and unthankfull receiving of good things from God, beene a great burden and grieve of heart to you? If yea, this is an evident *signe*, that God gave those good things to you in love, because this holy and good effect is wrought in you by them. Againe; Doe you love God? would you love God, and his wayes, and Ordinances yet more? This proveth that God loveth you; for *no man can love God, till God have first loved him*. Likewise, doe you love the *children of God*? Then certainly you are Gods child,

o 1 Ioh. 4.  
 10, 19.

P 1 Ioh. 4.7

and

*Chap. 10.*

*Section 1*

*1 Ioh. 3.*

*14.*

*1 Rom. 8. 28*

and are loved of God; By these you have prooffe of your calling and election, how that you are now *1 translated from death to life*: after which time, though God may give you many things in anger, as a father giveth correction, yet he never giveth any thing in hatred and in wrath, as hee doth to his enemies. *1 All things worke together for good to them that love God: therefore whatsoever he giveth to such, is in love.*

Fifthly, *Preferre the honour and glory of God before, and above all things* that may be beneficiall to your selfe: preferre likewise the *kindnesse, and love of God* in the gift, farre above the *gift it selfe*; then you will never bee so taken up with the enjoyment of the gift, as to forget to give prayse and thanks to the *Giver*.

Sixthly, unto the former helps adde this: take upon you with an holy imperiousnesse over  
N 2 your

5

6

Scudder, H.

Chap. 10.

Section 1

[Ps. 103. 1.]

your soule, charge your selfe to be thankesfull; and, sith you have good reason for it, take no nay. Say with David, *Blesse the Lord, O my soule, and all that is within me, blesse his holy Name, &c.*

Lastly, to all other meanes, ioynre earnest prayer to God, to give you a thankesfull heart. It is not all the reasons you can alleage for it, nor all the morall periwasions you can propound to your soule can worke it, (though these bee good meanes, yea Gods means;) if you goe about to worke your heart to it in the power of your owne might, all will be in vaine. For as you cannot pray but by Gods Spirit, so neither can you give thanks but by the Spirit. Therefore, say as David did: *Renew (O Lord) a right spirit in me; and, open my lippes, that my mouth may shew forth thy prayse.*

[Psal 51.  
10. 15.]

S E C



SECTION 2.

*Touching proofes of Thanks.*

**I**T is not enough to professe  
and utter prayse and thankes  
to God; you must give proofe  
of it.

First, <sup>a</sup> *by devoting and giving  
your selfe to God, to be at the will  
of him, who is your Sovereigne  
Lord, who giveth you all that  
you have, who is alwaies giving  
unto you, and alwaies doing you  
good,* <sup>b</sup> *Pay your vomes to him  
that performes his promises to  
you. Let it appeare that you ac-  
knowledge him to be such a one,  
as you say in your prayses, and that  
you stand bound and beholding  
to him indeed, as you say in your  
thankes; in that you carrie your  
selfe in your life towards him,  
as to him who only is Excellent,  
who onely is God, who is your  
God, the God of your life and sal-  
vation;*

How a man  
may ap-  
prove his  
thanks.

<sup>a</sup> Rom. 12. 1

<sup>b</sup> Psal. 116.  
14.

Chap. 10  
Section 2

<sup>c</sup> Deut. 28.  
47.

<sup>d</sup> 1 Cor. 12.  
7.

vation; and that, in all holy service, and in all holy living. For *Thanks-doing* is the prooffe and life of *Thanks-giving*, and it is a divine saying, *The good life of the Thankefull, is the life of Thankefulnesse*. Wherefore every new mercy should quicken your resolution to persevere and increase in well-doing, serving God the rather *with gladnes of heart, because of the abundance of all things*.

Secondly, Doe good with those blessings, which God giveth you. For every <sup>d</sup> good gift is given to a man to profit withall, not onely himselfe, but every member of that body, whereof he is part. Whatsoever good gift God hath given you, whether corporall, or spirituall, it must be employed to Gods glory, and to your neighbors good, as well as to your owne, as God shall minister opportunitie. If riches (and the same must be understood of health, strength, wisdom, skill, &c.)

&c.) be given to you, you must  
honour God therewith : and as  
if God doth prosper you in anything,  
you must communicate to them  
that need ; as to the poore, sicke,  
weake, simple, and ignorant. If  
God give knowledge, faith, spi-  
rituall wisdom, abilitie to pray,  
or any other of his rich graces,  
you must not hoard them up,  
and keep them reserved for your  
owne private benefit ; but you  
must communicate them to o-  
thers, and improve them for the  
good of others ; for the procu-  
ring their spirituall good, and  
edifying them in faith, hope, and  
love.

By communicating your goods  
and common gifts of God in this  
sort, you make your selfe & friend  
with them, against a day of need ;  
and when you honour God,  
and doe good with any the ta-  
lents which God putteth into  
your hand to trade with, then  
you make the best improvemēt

Chap. 10.

Section 2

• Pro. 3.9.

1 Cor. 16

2.

8 Luk. 16.9



Chap. 10.

Section 2

b Luk. 16. 9

i Phil. 4. 12

k Phil. 4.  
12. 13.

of them. Hee who thus maketh God his friend in his prosperitie, shall certainly finde him to be his sure friend in adversity in this life: and when he shall be put out of his Stewardship at death, then <sup>h</sup> he shall be received into the everlasting habitations. When, the more you prosper, the better you desire and endeavour to be, and to doe more good, this is an infalible prooffe of true thankfulnes, and is an evident signe that you walk with God in prosperity, as he would have you.

Give all diligence therefore, to learne this lesson, *i how to be full, and how to abound*; But know it can be learned no where but in *Christs Schoole*, and can never be practised but *by Christs strength*. This is it which the <sup>k</sup> *Apostle* had learned, and said, he was able to doe it through Christ that strengthened him. It is a most needfull and high point of learning, to be instructed, and to know, every where,

*where, and in every thing how to be full and to abound: of the two, it is more rare, and more difficult, then to know how to bee abased, and to suffer want, which shall be the subject of the next Chapter.*

*Chap. I L.*

*Section I.*

## CHAP. XI.

*How to walke as in Gods sight,  
under crosses in all adversity.*

### SECTION I.

**E** Very day wil bring forth  
a his evill, and crosse, whe-  
ther lighter & ordinary,  
or more heavy and rare.

*Mat. 6. 34*

The first sort riseth partly from the common frailties of the perverse natures of the with whom you shall converse, and partly from your owne, as from tetchinesse, and aptnesse to take things in ill part. Such are discourtesies from those of whom you loo-

N 5      ked

Scudder, H.

*Chap II*  
*Section I*

Rules con-  
cerning  
lighter  
crosses.

ked for kindnesse ; Imperiousnesse, and too much domineering of Superiours ; fullennesse, negligence, and disregard from inferiours ; an awkwardnesse and crossenesse in the persons and things with which you have to deale.

Touching these, the Rule is : Lay not these to heart, too neare you, *Make them not greater than they be*, through your impatience (as many doe) who, upon every light occasion of dislike cast themselves into such an *Hell* of vexation and discontent, that all the blessings they receive that day, are scarce observed, or can make their lives comfortable. Whereas Wisdome should prevent, and Love and Wisdome should cover and passe by most of these ; seeing, as if you saw not : or if you will give way to any passion at these, let it be with hatred of their and your sin, which is the cause of these, and all other crosses.



*Chap. I I  
Section 1*

crosses. These should occasion you to pittie, and pray for them that give you this offence, and for your selfe, who many times without cause take offence. You may (if need require) shew your dislike, and admonish the offender, if so bee you doe it with <sup>b</sup> meekenesse of wisdom: but learne hereby to warne your selfe, that you give not the like offence.

But whether your crosses and afflictions be seeming onely, and in conceit, or indeed; whether from God immediately, or from man; whether light or heavie, follow these directions: 1. Be not transported with passion and choler like <sup>c</sup> proud Lamech, and <sup>d</sup> froward Ionas. 2. Be not overwhelmed, or eaten up with griefe, like <sup>e</sup> covetous Ahab, and <sup>f</sup> foolish Nabal: But 3. Beare them patiently. 4. Beare them chearefully and thankfully. 5. Beare them fruitfully.

Now

<sup>b</sup> Iam. 3. 13

Rules how  
to beare  
all crosses.

<sup>g</sup> Gen. 4.

23, 24

<sup>h</sup> Ionas 4.

7, 8, 9.

<sup>i</sup> 1 Kin. 21.

4.

<sup>k</sup> 1 Sam. 25

37.

Scudder, H.

## Chap. II.

## Section 1

Remedies  
against sin  
full anger.

8 Mat. 5. 22  
Ecclel. 7. 9.

\* Gal. 5. 20

<sup>h</sup> James 3.  
14, 15.

<sup>i</sup> Pro. 21. 24

<sup>k</sup> Pr. 14. 29

<sup>i</sup> Ionas 4.

1, 2, 3.

<sup>m</sup> 1 Sam.

20. 30. 33.

<sup>n</sup> Ion. 4. 9.

<sup>e</sup> 1 Tim. 2.

8

<sup>p</sup> 1 Pet. 2. 1

Iam. 1. 19.

Now to helpe you, that passi-  
on and heat of anger kindle not,  
or at least breake not out, or last  
not.

First, Convince your judge-  
ment thorowly, that passion and  
rash anger is <sup>8</sup> forbidden and ha-  
ted of G O D. It is a fruit of the  
<sup>\*</sup> fl sh. A worke of the <sup>h</sup> Devill.  
Bred and nourished by <sup>i</sup> pride,  
<sup>k</sup> folly, and <sup>i</sup> selfe-love. Altho that it  
surpriseth all the powers of  
right reason, putting a man be-  
sides himselfe, causing him to a-  
buse his tongue, hands, and the  
whole man, making him like a  
foole, to let flye and cast fire-  
brands at every thing which  
crosseth him, and that not onely  
against his neighbour and <sup>m</sup> dea-  
rest friends, but against God him-  
selfe. Consid r likewise that it  
maketh a man out of case to <sup>o</sup> pray,  
heare the <sup>p</sup> Word, or to performe  
any worship to God, and unfit to  
speak, or heare reason, or to give  
or receive good countell. God  
bar-

barreth such as are froward, the  
 a company of good men, and saith,  
 That such a one doth <sup>r</sup> abound in  
 transgression, & that there is <sup>f</sup> more  
 hope of a foole than of him. Where-  
 fore he must needs be exposed to  
 all the just <sup>r</sup> iudgements of God,  
 temporall and eternall. By these  
 and such like thoughts, worke  
 your selfe to an ill opinion of  
 this vice, and to such a loathing  
 of it, that you may beware and  
 shun it.

Secondly, Observe watchfully  
 when anger beginneth to kindle  
 and stirre in you, and before it  
 flame & break forth into tongue  
 or hand; *set your reason aworke,*  
 let it step before it, to hold it in  
 and bridle it. Nay, *set Faith a-*  
*worke,* having in-readinesse, and  
 calling to minde, such pregnant  
 Scriptures as these: <sup>u</sup> *Be angrie,*  
*but sinne not.* And, <sup>x</sup> *Anger rest-*  
*eth in the bosome of fooles.* And say  
 thus, Shall I sinne against God?  
 Shall I play the foole?

Then

*Chap. II.*

*Section I*

<sup>q</sup> Pr. 21. 14

<sup>r</sup> Pr. 29. 22

<sup>f</sup> Pr. 29. 20

<sup>t</sup> Pr. 19. 19

<sup>u</sup> Eph. 4. 26

<sup>x</sup> Eccl. 4. 9.



**Chap. II.****Section I**

Rules  
shewing  
when a  
man sin-  
neth in his  
anger.

¶ I Kin. 22  
24.26.

Then you sinne, and play the  
foole in your anger, first, when  
it is without cause, as, when nei-  
ther G O D is dishonoured, nor  
your neighbour or your selfe in-  
deede injured; when it is for  
trifles, and onely because you are  
crossed in your will, and desire,  
and the like: but chiefly when  
you are *angry* with any *¶ for wel-*  
*doing*. Secondly, though you  
have cause, yet if it be severed  
from love to the person of him  
with whom you are angry, so  
as you neglect the common and  
needful offices thereof. Thirdly,  
when it exceedeth due mea-  
sure, as when it is over-much, and o-  
ver-long. Fourthly, it is sinfull  
when it bringeth forth evill, and  
unseemly effects, such as neglect,  
or ill performance of datie to  
G O D, or man; also when it  
breaketh out into lowd, clamo-  
rous, reviling, or snappish pee-  
ches, or into stamping, staring,  
flinging, churlish, sullen, or dog-  
ged

*Chap. II.  
Section I*

ged behaviour, or when it breaketh out into any injurious act.

Thirdly, If you cannot keepe anger from rising, and boyling within you, yet be sure that you *binde your tongue and hand to the good behaviour.* Make a *Covenant* with them, & charge them not to shew it, nor partake with it any farther then considerate reason, and good conscience shall advise you. Set a *Law* to your selfe, that you will not chide, nor strike while you are in your scalding heate of anger. If there be cause of either, deferre it untill you be your selfe. If you say, that if you doe them not in your heate, you shall doe neither. I answer, that in saying so, you discover a great deale of impotencie, folly, & corruption. I am sure you never doe them well in passion. And conscience of dutie should lead you to chiding, and correcting, when there is cause, not passion: for, in it,  
you

*Psal. 39.1.  
Psa 141.3.*

*Chap. II.* you serve and revenge your selfe  
*Section I* upon the partie, but not God.

*Psa. II. 4, 5*

Fourthly, Both before and when you are in a chafe. See **G O D** by the eye of your Faith comming in, hearing you, and looking upon you. This will make you whist, and quiet, causing you not onely to hold your hands and tongue, as you finde by experience you use to doe, when some reverend friend cometh in; but this will coole and abate your very inward heate and passion.

Fifely, if you feele your corruption and weakenesse to be such, and the provocation to anger to be so great, that you feare you cannot hold, then if it be possible, avoid all occasions of anger, remove your selfe, but in a peaceable and quiet manner, from the person, object, or occasion thereof. And at all times

*b Pro. 22.  
24, 25.*

*b shunne the company of an angry man, as much as your calling will give.*



give you leave, lest you learne his wayes.

Chap. 11

Section 1

Sixthly, Howsoever it may happen that anger doe kindle in you, and breake out; Be sure that you subdue it before it grow into hatred of him with whom you are angry. For this cause, <sup>c</sup> Let not the Sunne goe downe upon your wrath, you know not what hatred it may hatch before morning. And the best means which I know to subdue it, is, If you finde your heart to boyle against any, <sup>d</sup> pray heartily to God for him in particular for his good: this you are commanded. And be so farre from seeking revenge, that you force your selfe to be loving and kinde, shewing all good offices of love with wisdom, as you shal have occasion; overcome evill with good. Pray also to God for your selfe, that he would please to subdue this passion for you. This act of love to him performed before God, before whom  
you

<sup>c</sup> Eph. 4. 26

<sup>d</sup> Mat. 5. 44

Rom. 12. 17  
20, 21.

Scudder, H.

Chap. II  
Section I

you dare not dissemble, will excellently quench wrath, and prevent hatred against him with whom you were angry, and will give proofe betweene God and your Conscience, that you love him.

If, pleading for your selfe, you shall say, It is my naturall constitution to be cholericke, and flesh and bloud will have their course. Know, this is to nourish your passion. Know also, it is a wicked and hateful constitution of body, which came in with the fall. And *e flesh and bloud shall not inherite the kingdome of God.* Say not, I am so crossed and provoked, never any the like. For *f Christ* was more injured and more provoked, yet was never in a chafe. And you provoke God daily a thousand times more every day, yet he is patient with you. Say not, It is such an head-strong passion, that it is impossible to one who is of a cholericke nature,

*e* 1 Cor. 15  
50.

*f* 1 Pet. 2. 23  
Hob. 12. 2,  
3.

**Chap. I I**  
**Section I**

ture, thus to bridle and subdue it. For, I can assure you, that by using the former meanes, if a man also do oft, and much shame and abase himselfe before God for his passion and folly, and daily repent thereof, and be watchfull over himselfe, he may of a most cholericke man, become most meeke before hee dye. I have seene it in old men (whose age in it selfe giveth advantage to tutchines and frowardnes) who were exceeding passionat in their youth, yet through the grace of God, by constant cōflict against this vice, have attained to an admirable degree of meeknesse.

Next, as carnal anger, so *worldly grieffe* must be avoided in all sorts of crosses. For, by it you repine against G O D, fret against men, and doe make your selfe unfit for naturall, civill, and spiritual duties, and if it be continued, <sup>h</sup> *it worketh death.*

The best remedy against worldly

§ 1 Kin. 21  
4.  
h 2 Cor. 7.  
10.

Scudder, H.



Chap. II.

Section 2

Reve die  
again: t  
worldly  
griefe.

<sup>1</sup> 2 Cor. 7.  
10.

<sup>k</sup> 1 Pet. 1.  
6.8.

ly sorrow for any crosse, is to turn it into godly sorrow for sin, which is the cause of the crosse. This will cause *repentance to salvation, never to be repented of*, and will drive you to Christ, in whom if you beleeve, you shall have joy and comfort; even such <sup>k</sup> *joy unspeakable* which will dispell and drie up both this, and all other griefes whatsoever. For godly sorrow doth alwaies, in due time, end in spirituall joy.

## SECTION 2.

*Of bearing all crosses patiently.*

**I**N the third place, I told you that you must beare all your afflictions and crosses patiently. By *Patience*, I doe not meane a *Stoicall senselesnesse*, or blockish stupiditie, like that of <sup>a</sup> *Isachar*. Nor yet a *counterfeit patience*, like <sup>b</sup> *Esau's*, and <sup>c</sup> *Abshalom's*.

Nor

<sup>a</sup> Gen. 49.

14, 15.

<sup>b</sup> Gen. 27.

41, 42.

<sup>c</sup> 2 Sam. 13

13.22.

Nor a *meere civill and morall patience*, which wise *Heathen*, to free themselves from vexation, and for-vaine-glorie, and other ends, attained unto. Nor yet a *d prophane patience*, of men insensible of *G O D s* honour. Nor a *patience-perforce*, when the sufferer is *meerely passive*; But a *Christ-an holy patience*, wherein you must be sensible of *Gods* hand, and when you cannot but feele an unwillingnesse in nature to beare it; yet, for conscience to *Gods Commandement*, you doe submit to his will, and that voluntarily, with an *active patience*, causing your selfe to be willing to beare it so long as *God* shall please, like the *patience of Christ*: *Not my will, but thine be done*. The excellencie of *Christs suffering*, was not in that he suffered, but in that he was *obedient in his suffering*. He was *obedient to the death*. So likewise no mans suffering is acceptable, if he be not active

Chap. I I.  
Section 2.

d Rev. 2. 2.

e Mat. 26.  
39. 42.

f Phil. 2. 8.

Scudder, H.

## Chap. II.

## Section 2.

A description of  
Christian  
patience.

\*1Pet. 2.19

active and obedient in suffering.

*This Patience is a grace of the Spirit of God, wrought in the heart and will of man, through beleeving, and applying the Commandement, and promises of God to himselfe; whereby, for \* conscience sake towards God, he doth submit his will to Gods will, willing quietly to beare, without bitternesse and vexation, all the labours, changes, and evill occurrents which shall befall him in the whole course of his life, whether from God immediately, or from man; as also to wait quietly for all such good things which God hath promised, but yet are delayed and unfulfilled.*

3 Heb. 10.  
36.

Induce-  
ments to  
patience.

To induce you to get, and to shew forth this holy Patience, know that 8 you have need of it, and that in these respects:

1. You are but halfe a Christian, you are imperfect in your parts, you want a principall part, if you want patience: thus S. James argueth, implying that hee that will



will be <sup>h</sup> entire, and want nothing to make him a Christian man, he must have patience. This *passive obedience* is greater than *active*, it is more rare, and more difficult to obey in suffering, than to obey in doing.

2. *You have not a sure possession of your soule without patience*; In your patience <sup>i</sup> *possesse yee your soules*, saith our Saviour. A man without patience, is not his own man: hee hath not power <sup>k</sup> *nor rule over his owne spirit*, nor yet of his own body. The tongue, hand, and feet of an impatient man, will not bee held in by reason. But he that is patient, enjoyeth himselfe, and hath <sup>l</sup> *rule over his spirit*; no crosse can put him out of possession of himselfe.

Thirdly, There are so many oppositions and lets in your race, and growth of Christianity, that without patience to suffer, and to <sup>m</sup> *wait*, you cannot possibly bring forth good fruit to God, nor hold

Chap. I I.

Section 2.

<sup>h</sup> Iam. I. 4.

<sup>i</sup> Lu. 21. 19.

<sup>k</sup> Pro. 25.  
23.

<sup>l</sup> Pro. 16. 32

<sup>m</sup> Rom. 8.  
25.

Sculdaer, H.

Chap 11.  
Section 2

<sup>n</sup> Heb. 10.  
36.

<sup>o</sup> Heb. 12. 1

<sup>p</sup> Luk. 8. 15

<sup>q</sup> Heb. 6. 12

<sup>n</sup> Rom 5. 5

Meanes of  
patience.

hold out your profession of Christianity to the end; but shall give off, before you have enjoyed the <sup>n</sup>promise. Therefore you are bid to <sup>o</sup>runne with patience the race which is set before you. And the good ground is said to bring forth fruit with <sup>p</sup> patience. And the faithfull are said <sup>q</sup>through Faith and Patience to inherite the Promises.

Fourthly, *Patience* worketh <sup>n</sup> experience, without which no man can be an expert Christian; this experience being of the greatest use to confirme a Christian soule in greatest difficulties. This be said of the necessitie, together with the benefit of patience, that you may love it, and may desire to have, and shew it.

By what meanes you may attaine it, followeth :

First, you must be after a sort *impatient*, and must spend your passion on your lusts which war in your members, fall out with them,

them, <sup>o</sup>*mortifie them*; for nothing maketh a man impatient, so much as his lusts doe, both because they wil never be satisfied, & it is death to a man to be crossed in them; and because the fulfilling of lusts doth cause a guilty conscience, whence followeth impatience & troublesome vexation upon every occasion, like unto the raging Sea, which with every wind doth some, and rage, and *cast up nothing but filth and dirt*: And as Saint James saith, *Whence are warres and brawlings?* So I say of all other fruits of impatiencie, But from your *lusts that warre in your members*. Take away the causes of impatience, then you have made a good way for patience.

Secondly, Lay a good foundation of patience: you must be *humble and low in your owne eyes*, through an apprehension that you are lesse then the least of GODS mercies, and that your

O

*greatest*  
*punish.*

*Chap. I I*  
*Section 2.*  
*o Col. 3. 5.*

*p Isa. 57. 20*

*q Iam. 4. 1.*

*r Ezr. 9. 13*



Chap. II

Section 2

*punishments are lesse than your ini-  
quities have deserved. As any man  
hath abounded in humility, so  
hath hee abounded in patience,  
witness the examples of Abra-  
ham, Moses, Iob, David, and o-  
thers.*

*1 Rom. 5. 1.  
3, 4.*

Thirdly, Store your heart with  
*faith, hope, and love*: all these, and  
either of these do calm the heart,  
and keepe it steady. For besides  
that, they quiet the heart in the  
maine, giving assurance of Gods  
love in Christ: *For being iustifi-  
ed by faith, we have peace with God,  
reioyce in hope, whence joy and  
patience in tribulation. And who  
can be impatient with him whom  
hee loveth with all his heart and  
strength?* These graces also doe  
furnish a man with an ability of  
spiritual reasoning and disputing  
with a disquieted soule, where-  
by it may be quieted in any par-  
ticular disquietment.

Wherefore the fourth meanes  
of patience is, to doe as *David*  
did

*Chap. II.  
Section 2*

did, whensoever you finde your heart begin to boyle, and to be impatient, you must (before passion hath got the bit in the teeth, and carried you out of your selve into height of impatience) *ask* your soule what is the matter, and why it is so disquieted within you. This do seriously, and your heart will quickly represent to your thoughts, such and such crosse, or crosses, stretched out upon the tenters of manifold aggravations. All which you must answer by the spirituall reasoning of your *faith*, grounded on the word of God, whereby you may quiet your heart, and put it to silence.

\* Ps. 42. 11

Whatsoever the affliction be that may trouble you; you may be furnished with reasons why you should bee patient, taken  
(1) from God that sent it:  
(2) from your *selfe*, on whom it cometh: (3) from the nature and cause of the affliction it *selfe*: (4) by

*Chap. II.**Section 2*

considering the evils of impatience : (5) by comparing the blessings you have, and are assured that you shall have, with the crosses you have, especially if patiently endured. You shall from all these considerations see reason, why your heart should be quiet under the greatest afflictions.

First, consider well, that whatsoever the trouble and crosse be, and whatsoever bee the instrument of it, either in the sense of evil, or in the want of good promised, *God your Father*, (1) who doth all things according to the wisdom and counsell of his will ; (2) who doth afflict with most tender affection ; (3) who correcteth and afflicteth in measure ; (4) who hath alwayes holy purposes and ends in all afflictions, and that for your good, hath sent it.

First, consider that it was God that did it. *There is no evil* (scilicet of punishment) *in a City, which*

<sup>1</sup> Amos 3. 6<sup>2</sup> Sam. 16.



the Lord hath not done, saith *A-*  
*mos.* <sup>k</sup> It is the Lord, let him doe  
 what seemeth him good, saith *Eli.*  
<sup>l</sup> I opened not my mouth, saith *Da-*  
*vid*, because thou (Lord) didst it.  
<sup>m</sup> The Lord hath given, and the  
 Lord hath taken away, blessed bee  
 the Name of the Lord, saith *Iob.*

2. All this G O D doth to his  
 children with <sup>n</sup> a fatherly affec-  
 tion in much love and pitty. He  
 hath your <sup>o</sup> soule still in remem-  
 brance, while you are in aduersitie.  
 Yea, he beareth some part of the  
 burden with you : for (speaking  
 after the manner of man) hee  
 saith, that P in all the afflictions of  
 his children, he is afflicted. <sup>q</sup> He  
 delighteth not in afflicting the chil-  
 dren of men, much lesse his owne  
 children.

If you aske, Why then doth  
 hee afflict, or why doth he not  
 ease you speedily? I aske you,  
 Why a tender-hearted father, be-  
 ing a *Chirurgion*, who is grieved  
 and troubled at the paine and an-  
 guish,

Chap. 11.

Section 2

<sup>k</sup> 1 Sam. 3.  
 18.

<sup>l</sup> Psa 39.9.

<sup>m</sup> Iob 1.21

Hos. 6.1.

<sup>n</sup> 1 Sam. 2.6  
 7.

<sup>n</sup> Heb. 12.

5,6.

<sup>o</sup> Psa 31.7

<sup>p</sup> Isa. 63.9.

<sup>q</sup> Lam. 3.33

## Chap. II

## Section 2

gnish, which he himselſe cauſed his childe to feele with corroſives, or hot irons, would notwithstanding apply the burning irons, and ſuffer thoſe plaſters to vex him for a long time? You will ſay, Sure the wound or ma- lady of the childe required it, and that elſe it could not be cured. This is the caſe betwixt God and you: Gods heart is tender, and yerneth towards you, when his hand is upon you: therefore beare it patiently.

† Iſa. 27. 8.

3. † God afflicteth you in mea- ſure, fitting your affliction for kinde, time, and weight, according to your need, and according to the ſtrength of grace which he hath already given you, or which certainly he will give you. He doth ſnever lay more upon you, then what you ſhall be able to beare: and wil alwayes with the croſſe and temptation, make a way to eſcape. The husbandman will not alwayes bee † plowing, and har-

† 1 Cor. 10

13.

† Iſa. 28. 24

25.

*Chap. II.*

*Section 2*

barrowing of his ground, but  
onely giveth it *so many earths,*  
and *so many tynes,* to some more,  
to some lesse, as the ground hath  
need, and as it can beare them.  
So likewise he *thresheth* his di-  
vers sorts of graine, with *divers*  
*Instruments*, according as the  
graine can endure them: *the fit-*  
*ches are not threshed with a thre-*  
*shing instrument,* neither is the  
cart-wheele turned about upon the  
cummin: bread-corne is bruised:  
because hee will not ever be thre-  
shing it, nor break it with the  
wheele of his cart, nor bruise it  
with his horsemen. If the hus-  
bandman doe all this by the dis-  
cretion wherewith God hath in-  
structed him; can you think that  
\* God, who is wonderfull in coun-  
sell, and excellent in working, will  
plow, and harrow any of his  
ground, or thresh any of his  
corne, above that which is fit,  
and more than his ground and  
corne can beare? Should not

*u Isa. 28 26*  
*27, 28.*

*x Isa 28 29*



## Chap. 11.

## Section 2

you, his ground and corne, bee patient at such tillage, and at such threshing.

<sup>a</sup> Hos. 10. 12

<sup>b</sup> Isa. 27. 9.

<sup>c</sup> Isa. 66. 20

4. Gods end in afflicting, is alwayes his owne glory in your good; as, to humble you, and to bring you to a sight of your sinne, to breake up the fallow ground of your heart, <sup>a</sup> that you may sow in righteousness, and reape in mercy; to harrow you, that the seed of grace may take root in you. All Gods afflictions are either to remove impediments of grace: (<sup>b</sup> By this, saith Esay, shall the iniquity of Iacob bee purged, and this is all the fruit, to take away his sin. All the plowing is but to kill weeds, and to fit the ground for seed; all the threshing and winnowing, is but to sever the chaffe from the corne; and all the grinding, and boulding by afflictions, is, but to sever the bran from the flowre, that <sup>c</sup> Gods people may be a pure meate-offering acceptable to him.) Or else he afflicts, that his

*Chap. II.  
Section 2.*

his children might have experience of his love & power in preserving and delivering them, or that they might have the exercise, prooffe, and increase of faith, & hope, love, and other principall graces, *scil.* to worke patience and experience by them, which serve for the beautifying & perfecting of a Christian. <sup>c</sup> God doth iudge his children here, that they may repent, and be reformed, *that they may not bee condemned with the world.* Gods end in chastising you, shall be found to be alwayes for your good, that you shall be able to say, <sup>f</sup> *It was good for mee to be afflicted:* For it is <sup>g</sup> *that you may be partaker of his holinesse,* and accordingly of his glory and happinesse. Beare therefore all afflictions patiently, for they are for your good.

If this be your crosse and trouble, that you want many of the graces and good gifts of God which he hath promised: Know

O 5 also

<sup>a</sup> Rom 5.4

<sup>e</sup> I Cor. II  
32.

<sup>f</sup> Psal. II9  
67 71.  
<sup>g</sup> Heb. 12.  
10, 11.

*Chap. II*  
*Section 2*

also that this deferring to give graces and comforts, is of God, not out of neglect or forgetfulness of you; but of set, wise, and good purpose, event to you-ward: As to inkindle your desires more and more after them; and, it may be, that you should seek them in a better manner. It is likewise to try your faith, and hope, whether you will doe him that honour, as to wait and rest upon his bare word. When you are fit for them, you shall have them. You must therefore worke your heart yet to wait patiently for them, considering the faithfulness & power of God that promised, and how that <sup>h</sup> *all the promises of God are Yea and Amen in Christ.* He is wise, true, and able to fulfill them in the due time, and in the best manner; for *if faithfull is he that hath promised, and will fulfill it: and yet a little while, and hee that shall come, will come, and will not tarry.*

<sup>h</sup> 2 Cor. I.  
20.

<sup>h</sup> Heb. I0.  
23-27.

Second.



Secondly, when the Soule be-  
ginneth to be disquieted, *consider*  
*your selfe* how unworthy you are  
of any blessing, how worthy  
you are of all Gods curses, yea,  
of eternall damnation in Hell;  
and that justly, because of the sin  
of your nature, and wicked acti-  
ons of your life. When you shall  
doe thus, your heart will be qui-  
et and content, you wil say with  
the Church (whatsoever your  
trouble be,) *I will beare the in-*  
*ignation of the Lord, for I have*  
*sinned against him.* He that doth  
acknowledge that he hath deser-  
ved to be *hanged, drawne, and*  
*quartered* for an offence against  
the King, if the King will be so  
mercifull that he shall escape on-  
ly with a *severe whipping*, to re-  
member him of his disloyaltie,  
(though he smart terribly with  
those lashes,) yet in his mind he  
can beare them patiently, and  
gladly. If you can thinke thus,  
I deserve more punishment in  
this

<sup>1</sup> Mic. 7 9.

Scudder, H.

Chap. II.

Section 2

1Ezr. 9. 13

m Lam. 3.  
39.

n Lam. 3. 40

o Lam. 3. 19  
20, 21, 22.

this kinde, nay, in any other, together with this, in al other with this one, or with these few, my punishment is *lesse than mine iniquities deserve*: for I might have beene frying in *Hell* long since, and have beene past all meanes and hope of salvation, but *I live*, and have time, and meanes to make a good use of my afflictions; These thoughts will cause you to say, Why am I? *Why is living man sorrowfull*? that is, impatiently sorrowfull, or *why doth he complaine* (saith the *m Prophet*) what? shall *man* who is punished for his sinne, but not fully to his desert, yet complaine? for he yet *n liveth to search his wayes and turne to the Lord, and seeke mercy*: Say with the Church in all your distresses, *o Its Gods mercy it is not worse. It is Gods mercy I am not utterly consumed.*

Thirdly, When your soule be-  
ginmeth to baffle and bee out of  
quiet under afflictions, whether

in-

*Chap. II.  
Section 2.*

inward in soule, or outward in body or state; consider the nature & use of them to you-ward. To the eye and touch of sense they are \* evill, and as poyson, things hurtfull and dangerous; but to the eye and touch of faith, they are good, & as good *physicke*, most healthful to the soule, ° and saving. *God the skilfull Physician* hath quite altered the nature of crosses to his children; he that bringeth light out of darknesse, so tempers afflictions, that they become good *antidotes and preservatives against sinne*, and good *purgatives of sinne*. The core, sting, and curse of the crosse; which remaineth to a *wicked man*, is by Christs patient suffering, and Gods mercy, taken quite away out of the afflictions of beleivers. *Afflictions* to the godly, are not properly *punishments* serving to pacifie Gods wrath for sinne; but are onely *chastisements* to remove sinne, and

\* Heb. 12  
11.

2 Cor. 4. 16

° 2 Cor. 4.  
17, 18.

† Isa. 27. 9.



*Chap. II.*  
*Section 2*

*1 Pet. 1.7*

*1 Psal. 119.*  
*67.71-*

*1 Rom. 8.28*

and are exercises of graces, and meanes of holinesse. For they serve either to prevent evil, or to reforme it: either to make way for grace, or to quicken and increase grace, or to discover and give prooffe of it. *God is as a wise and skilful Gold-smith*, he knowes how to purge his Gold, by casting it into the *fire* of affliction, which fire is not the same to the drosse, which it is to the gold; it consumes the drosse, but refineth the gold, that it may be fit to be made a *vessell of Honour*. Fire serveth to trie gold, as well as to purge it: for pure gold though it remain in the fire manie daies, the fire cannot waste it; when it is once pure, it will hold its waight still for all the burning. Hence it is that the *Psalmist* saith, *It is good for me that I have beene afflicted, that I might learne thy statutes*: and the *Apostle* saith, *All things worke together for good to them that love God*. He is a fro-

*Chap. I I*  
*Section 2*

a froward & foolish person, who being sicke of a deadly disease, doth not patiently and gladly endure the gripings, & extreame sicknes of stomacke, and bowels, when he knoweth that this his sicknesse, caused by bitter physicke, is for his health.

You will say, If you could finde that *your afflictions* did you any good, you should not onely be patient, but glad under any afflictions.

*Obiect. 4.*

I answer: Whatsoever you feelee, *saith* in Gods Word will tell you, that they both now doe you good, and hereafter you shall feelee the benefit of it. The benefit of *Physicke* is not alwaies felt *the day you take it*, but chiefly when the *Physicke hath done working*. The chiefe end why GOD tryeth and purgeth you by afflictions, is, that he may *humble you*, and prove you, *to doe you good at your latter end*. Reade *Deut. 8. 15, 16*. You should therefore be

*Answ.*

Chap. 11.

Section 2

4

be patient in the meane time.

Fourthly. If yet your heart begin to be disquieted, because of such or such an affliction; Consider with your selfe, what harme impatience will doe you, compared with the good that will follow a patient enduring of it. For, besides that it depriverh you of your right understanding, and maketh you to forget your selfe, as I have said, even to forget your dutie both to God and man; it is the readiest meanes to double, and lengthen the affliction, not to abate it, and take it off. That parent which intended to give a childe but light correction, if this childe be impatient, and catch at the rod, and struggleth to get the rod, or to get away by force from him, is hereby more incensed, and doth punish him more severely. But if in any affliction you doe patiently

*submit your selfe under GODS mightie hand, (besides that ease and*

1 Pet. 5. 6



*Chap. II*  
*Section 2*

and quiet it giveth to the soule,  
and experience and hope which  
it worketh in you,) it is the rea-  
diest meanes of seasonable deli-  
verance out of it; for then *GOD*  
*will exalt you in due time. GOD*  
*is wise, and too strong to be over-*  
*come by any meanes, but by*  
*strong prayer, and humble yeeldance*  
*to his will.*

*Hof. 12. 4.*

5

Fifthly, If yet your soule be  
disquieted within you at anie  
crosses; that you may quiet your  
soule, *you must not (as most doe,)*  
*take onely into the one scale of your*  
*consideration, the waight and num-*  
*ber of your crosses, together with*  
*such and such aggravations; but*  
*withall put into the other scale the*  
*manifold mercies and favours of*  
*God, both in the evils you have*  
*escaped, and in the benefits*  
*which heretofore you have re-*  
*ceived, and doe now enjoy, and*  
*which (you beleaving) have*  
*cause to hope to receive hereaf-*  
*ter. But amongst all his mercies,*  
*forget*

Scudder, H.

*Chap. II**Section 2**x Rom. 8.**32.**y Psa. 119.**71.**a Rom. 5. 1,**2, 3.*

forget not this one which you have already, *G O D* hath given *Christ* unto you, whereby he himselfe is yours, & is your portion. Now, if you have *Christ*, you have with him, *x all things also which are worth the having.*

When you have thus weighed, unpartially, blessings & mercies against crosses, you will tell me, that for one crosse, you have an hundred blessings, yea, *y a blessing in your crosse*, and you will say, that this *one mercie of being in Christ*, it alone weigheth up all crosses, and maketh them as light as nothing; giving you so much matter of joy & thanks, even in the midst of affliction, that you can neither have cause, nor time, to be impatient, or to repine at any affliction, but to *a reioyce* even in your tribulations.

And as for the time to come, when you thinke thereof, you wil, with the Apostle *Paul*, when you have cast up all your crosses  
and

*Chap. 11*

*Section 2*

*b Rom. 8. 18*

and sufferings of this present time,  
yet <sup>b</sup>reckon, that they are not wor-  
thy to be compared with the Glorie  
that shall be revealed in you: For  
they are but short for time, and  
light for weight, being compared  
with the everlasting weight of glo-  
rie which they will cause to you,  
if you endure them patiently. I  
will say nothing of the shortnes  
and lightnesse of your afflictions  
in comparison of the farre more  
intolerable and eternall weight of  
torments of Hell which you es-  
cape: and in comparing afflicti-  
ons with glorie; I will point out  
to you onely the *Apostles* grada-  
tion, you shall have, for <sup>c</sup>affliction,  
glory; for light affliction,  
weight of glorie; for short affli-  
ction, an eternall glorie; for com-  
mon and ordinarie affliction, ex-  
cellet glorie: And albeit, it might  
be thought that hee had said e-  
nough, yet he addeth degrees of  
comparison; yea, goeth beyond  
all degrees, calling it *more excel-*  
*lent,*

<sup>c</sup> 2 Cor. 4.  
17.



Chap. II.

Section 2

4 2 Cor. 4.  
18.

Doubt.

Answ.

A mā may  
suffer for  
Christ two  
wayes.

lent, farre more excellent: for thus he saith, *Our light affliction which is but for a moment, worketh for us a farre more excellent and eternall weight of glory.* Indeed you must not <sup>d</sup>looke at the things which are seene with the eye of sense: but at things which are not seene, (which are *spirituall* and eternall) seene onely by the eye of faith.

You will say, *If you did beare afflictions for Christ*, then you could thus thinke, and thus expect; but you oft-times suffer affliction *instly* for your sinne.

I answer, Though this place principally point at martyrdom and suffering for *Christs* cause, yet it is all one, in your case, if you will beare afflictions patiently for his sake. A man may suffer afflictions for *Christ* two wayes; First, When he suffereth for his Religion, and for his cause. Secondly, When a man suffereth any thing which God layeth upon him quietly for *Christs* will and

*and commandement sake.* This latter is more general than the former, & the former must be comprehended in this latter; else the former suffering for **CHRISTS** cause, if it be not in *e* love and obedience, and for Christs sake, out of Conscience to fulfill his will, is nothing: whereas he that endureth patiently **G O D S** just punishment for sinne, for *Christs* sake, endeavouring to submit his will to the will of Christ; this man *suffers*, that is, patiently endureth affliction for **CHRIST**, though he never be put to it *to suffer for profession of Christ*: and, if such a one were put to it, hee would readily suffer for Christs cause. And such afflictions as these, thus patiently endured, worke also this *excellent weight of glorie*, as well as the other.

By these and the like reasonings of faith, you may worke your soule to patience, as *David* and others have done, *by casting anchor*

*Chap. 11.  
Section 2.*

*1 Cor. 13  
3*

*Psal. 42.  
Psal. 43.*

*on*

Scudder, H.

Chap. II.

Section 2.

f 1 Sam. 30  
6.]82 Chr. 20  
12,

on God, and on his Word, fixing their staie and hope in G O D. Let the issue of your reasoning be this, *I will waite on God, and yet, for al matter of disquietment, praise him who is the health of my countenance, and my God.* Thus <sup>f</sup>David quiered his heart, when he heard tydings, that his Citie Ziklag was burnt, and that his wives and all that he had, together with the wives & children, and all that his souldiers had, was carried captive; and when he saw that his souldiers began to mutine, and when he heard them speake of stoning him, *hee incouraged himselfe in the Lord his God.* And good Iehosaphat, in his desperate condition, cast anchor here, saying, *O our God, we know not what to doe, but our eyes are on thee.* Thus by the exercise of your hope in God, the heart may be wrought unto much patience and quiet in all distresses. Thus much be said of the fourth  
meanes



meanes of patience in the several branches of it.

*Chap. II.*

*Section 2.*

5

A fift meanes of patience is : observe the patience of others, as of the Prophets and faithfull servants of God, who are recorded in Scripture, and left as <sup>h</sup> examples of suffering affliction, and of patience. We count them happy that endure, saith James. You have heard of the patience of Iob, and have seene the end of the Lord, that the Lord is verie pittifull and of tender mercie. But especially represent to your thoughts the patience of your head and Saviour Iesus Christ, whom you pierced by your sins, who <sup>i</sup> as a Lambe dumbe before the shearer, opened not his mouth. Now, if you would consider him who is the Author and finisher of your faith; who, <sup>k</sup> endured such contradiction of sinners, & such intolerable anguish of soule, when hee wrestled with his Fathers wrath; then you should not be wearied nor faint in your minds, when

<sup>h</sup> Iam. 5. 10  
11.

<sup>i</sup> Isa. 53. 7.

<sup>k</sup> Heb. 12.  
1, 2, 3, &c.

**Chap. I 1**  
**Section 2**

**Heb. 12. 2.**  
**Rev. 3. 21.**

**Iam. 1. 4, 5.**

when you are under any affliction. If with Christ you *set the ioy before you*, you shall be able to endure the crosse, and despise the shame of all persecution for well-doing, and shall so *runne that race that is set before you*, with patience, that you shal in the end sit down with Christ, at the right hand of the Throne of God.

Sixthly, and lastly, *Pray much for patience*, waiting patiently for it: and without doubt, the God of patience and consolation, who hath commanded it, who seeth that you have need of it, who hath promised to give you all your petitions which you make according to his will, *will surely give you patience.*

**SECT I-**

SECTION 3.

*Of bearing afflictions thankfully and fruitfully.*

**T**O beare aduersitie and afflictions well, it is not enough that you beare them patiently, because you deserve them, and because they come from God; but you must beare them <sup>a</sup>thankfully, <sup>b</sup>chearefully, and comfortably (because they are as you have heard) for your <sup>c</sup>good. We doe not onely patiently endure the hand of the Chirurgion, and the potions of the Physician, but wee doe thank them, pay them, and are glad of their receits, though they put us to paine. Count it exceeding ioy, saith Saint Iames, when you fall into diuers temptations, knowing this, that the trying of your faith worketh patience, &c.

Last of all, unto patience and thankfulnesse, you must adde

P

<sup>d</sup>fruit-

Of bearing  
crosses  
thankfully

<sup>a</sup> Lam. 3. 22

23.

Iob 1. 21.

<sup>b</sup> Rom. 5. 3

<sup>c</sup> Psal. 119

71.

Lam. 3. 27.

Iam. 1. 2, 3.

Of bea-  
ring crosses  
fruit-  
fully.



Chap. II.

Section 3

<sup>d</sup> Psal. 119

67.71.

<sup>e</sup> Job 23.10<sup>f</sup> Isa 27.9.<sup>g</sup> Heb. 12.

10.

<sup>h</sup> Heb. 6.7.<sup>i</sup> Phil. 4.11

12.

<sup>d</sup> fruitfulness, and growth of grace; this should be the fruit of all crosses and afflictions, that with *David* you may be better for them, and that you may with <sup>e</sup> *Job*, come out of them as gold refined and purged from dross. Therefore God doth chasten you as he did *Jacob*: <sup>f</sup> *This is all the fruit, to take away your sinne, and that you should bee* <sup>g</sup> *partaker of his holiness.* Be better therefore for crosses: then God hath his end, when after his plowing, harrowing, and threshing of you, hee shall reape the crop of well-doing, which hee reapeth not so much for himselfe, as for you: for <sup>h</sup> *the ground that bringeth forth fruit meet for him that dresseth it receiveth blessing from God.* All good workes are treasured up in heaven for the doers thereof.

When you have learned this lesson also, <sup>i</sup> *How to bee abased and to suffer need, as well as how to be full and to abound, together* with

*Chap. I I.  
Section 3*

with all the fore-mentioned directions, how at all times, and in all things to walke with God, you shall approve your selfe to be a good *Scholler* in the *Schoole of Christ*, one of the highest forme, a good proficient in the profession of Christianitie, one that hath walked far with God; and you shal hereby declare, that you are neither <sup>k</sup>*barren*, nor *unfruitfull*, in the knowledge of our *Lord Iesus Christ*.

2 Pet. I. 5  
6, 7, 8.

Thus much concerning the *outward frame*, and forme of your life and conversation, according to which you must walke with God. The *inward truth* and life of all this, which is, *doing all in uprightnesse*, remaineth to be spoken unto, which followeth.

Chap. I 2.  
Section I

## CHAP. XII. Of uprightnesse.

### SECTION I.

**A**LL which I shall write concerning *uprightnesse*, will meet in this point.

*In your whole walking with GOD, you must be upright.*

<sup>1</sup> Gen. 17.1

Both these, to walke with God, and to be upright, are joyned in this precept; <sup>1</sup> *Walke with mee, and bee perfect, or upright.* Hee

speaketh not of an absolute perfection of degrees, in the fulnesse of al graces, which is only aimed at in this life, towards which a man by watchfulnesse and diligence may come nearer, and nearer; but is never attained untill we come to *Heaven*, amongst

<sup>b</sup> Heb. 22.

23.

<sup>b</sup> *the spirits of iust men made perfect.* He speaketh here of the perfection of parts, and of truth of grace in every part, expressing it  
itselfe



selfe in unfainednesse of will and endeavour; which is *uprightnesse*.

That you should bee sincere and upright, Reade *Ioshua 24. 14. 1 Chro. 28. 9.* And the Apostle telleth you, that *c* *with Christ Iesus your Passeeover is slaine, you must keepe the seven dayes feast of unleavened bread* (which shadoweth forth the whole time of our life here) *with the unleavened bread of sincerity and truth.* The examples of *d* *Noah, e* *Iob, f* *Nathaniel,* with many others in the *Scripture*, are therefore written, that of them you may learne to be *upright*. There is speciall reason why you should be upright.

First, *Your God* with whom you walke, is *g* *perfect and upright*: hee is truth, *h* *Hee loveth truth in the inward parts*; all his workes are done in truth; and there was *i* *no guile ever found to be either in the mouth, hand, or heart of your Head Christ Iesus.* Now, you should please *G O D,*

*Chap. 12*

*Section 1*

*c* *1 Cor. 5*  
*7, 8*

*d* *Gen. 1. 2*  
*e* *Iob. 1. 1.*  
*f* *Ion. 1. 4?*

*g*  
*Reasons of*  
*upright-*  
*nesse.*

*g* *M. 5. 4?*  
*h* *Ma 5. 6.*  
*i* *1 Pet. 2.*  
*21, 22.*

Chap. 12

Section I

and be like your Father, and like your head CHRIST IESVS, following his steps.

2

Secondly, *it is to no purpose to doe that which is right in Gods sight, in respect of the matter of your actions, if in the truth and disposition of your soules you bee not upright therein.* For the best action voyd of uprightnesse, is but like a well-proportioned body without life and essential forme.

k Zach. 7.  
5, 6.

And that is counted as <sup>k</sup> *not done at all to God*, which is not done in uprightnesse. This exception is taken against *Amaziah's* good actions. It is said, *Hee did that which was right in the sight of the Lord*, but hee did it not in uprightnesse, *he did it not with a perfect heart.*

2 Chr. 25. 2

3

Thirdly, the best actions without uprightnesse, doe not onely *lose their goodnesse*; but in Gods account are held to be *abominable evils*. Such were the <sup>l</sup> *Prayers and Sacrifices* of the hypocriticall

<sup>l</sup> Isa. 1. 13,  
14  
Isa 65. 3.

ticall Jewes. For GOD holdeth such actions, and such services, to be meere<sup>m</sup> flatterie, lying, and mocking him to his face.

Now, because there is none so ready to presume and say, he is upright, as is the hypocrite. So Ephraim; *In all my labours they shall finde no iniquitie in mee: that were sinne.* And, because there are none so ready to doubt, whether they be upright, as are the tender-hearted and sincere. So it was with David, when he prayed to have a right spirit renewed in him. It will be needfull and useful that I shew you, what uprightnesse is, and by what infallible marks you may know whether you be upright or no.

Christian uprightnesse (for of that I meane) is a saving grace of the holy Ghost, wrought in the heart of a man rightly informed in the knowledge of God in Christ, whereby his heart standeth so intirely and sincerely right to God-

P 4

ward,

Chap. 12.

Section I

<sup>m</sup> Psal. 78.

34, 36, 37.

Hof 12. 8.

Psal. 51. 10

A description of Christian uprightnesse.

Scudder, H.



**Chap. 12.****Section I**

ward, that in the true disposition, bent, and firme determination of his will, hee would, in every facultie and power of soule and body, approue himselfe to be such a one, as God would have him to be, and would doe whatsoever God would have him to doe, and all as God would have him, and that for and unto God.

The *Author* of this uprightnesse is Gods *sanctifying Spirit*.

The *common nature* of it, wherein it agreeth with other graces, is, it is a *saving grace*; It is peculiar to them that shall be saved: for onely they are indued with it; but it is *common* to all, and to each of that sort, who are effectually called.

The *proper seat* of this grace is the will.

The *ground or spring* in man, from whence, through the speciall grace of the holy Ghost, it riseth, is sound knowledge of God and of his will, touching those things

*Chap 12.  
Section 1.*

things which the will should choose, and refuse ; and from *faith in Christ Iesus*, the conduit-pipe through which every beleever doth, of his fulnesse of uprightness, receive this grace to be upright. Herby Christian uprightness differeth from that uprightness, which may bee in a meere naturall, superstitious, and mis-beleeving man, yea, in an heathen Idolater ; for even such may be unfained in their actions in their kinde, both in actions civill and superstitious, doing that which they doe, in their ignorance and blindness, without dissimulation either with God, or man. This *S. Paul* did before his conversion, hee did *as hee thought he ought to doe.*

*Act. 26. 9.*

*The forme, and proper nature of uprightness, is the good inclination, disposition, and firme intention of the will to a full conformitie with Gods will, and that, not in some faculties and powers of*  
P 5 man,

Scudder, H.

## Chap. 12.

## Section 1

man, or in some of his actions, but, universally for subject and object, he would be entire and sincere in all his parts, and in all things; hee would be, and doe, as GOD would have him to be and doe, making *Gods will* revealed in his Word and Workes, to be his will, and *Gods knowne ends* to be his ends.

This holy uprightnesse expresseth it selfe in three actions. two inward, the other both inward and outward.

First, it sheweth it selfe in a \* *well-grounded and unfained purpose and resolution* to cleave to the Lord, and to make Gods will to be his will. This is an act of the will guided and concluded from sound judgement.

The second act is an *unfained desire and longing* of the heart to attaine that his good purpose and resolution, willing or desiring in all things to live honestly, and to live worthy the LORD in all well-pleasing;

## I

Three acts  
insepara-  
ble from  
upright-  
nesse.

\* Act 11.

23.

Plat. 119

57. 106.

2

Heb. 13. 18



pleasing; *longing* (with David) *after Gods precepts*. This is an act of the affection of *desire*, a motion of the *will*, drawing and thrusting a man forward, giving him no rest, untill he have obtained (at least in some good measure) his said purpose.

Thirdly, *uprightnesse* sheweth it selfe in a *true endeavour* and *exercise* (according to the strength and measure of grace received) to be, and to doe according to the former resolutions & desires. Such was the *Apostles indeavour*, to have *alwayes a conscience void of offence towards God and towards men*. This *indeavour* is an act of the whole man. All and every active power of soule and body, as there shall be use of them, are imployed in *unfained indeavour*.

Now touching *indeavour*, know, there be many thinke they *indeavour* sufficiently, when they doe not: others, that they doe not, when

Chap. 12

Section 1

Psalm 119.

40.

3

Act. 24. 16.

Scudder, H.

**Chap. 12.****Section I**

Some  
think they  
endeavour,  
which doe  
not.

when yet they doe. The first, if they, to the sluggards longing and wishing, doe joyne an outward conformity to the meanes of being made good, as to heare the Word, pray now and then, and receive the Sacraments; and if they doe some things which may be done with little labour and difficultie; and if to these they adde some slight and overt assaies to abstaine from sin, and to doe well, they thinke they indevour much: whereas, if they doe no more, all is to little purpose.

What it is  
to ende-  
avour.

<sup>1</sup>Act. 24 16

For, to *indevour*. is to <sup>i</sup> exercise the head with study how, and the heart with will and desire, and the hand and tongue, and the whole outward man to doe their utmost, putting to their whole strength, their whole wit their whole skill, & their whole will to subdue sinne, and to be strengthened in grace, and to be edified, and build up more and  
more

more; moving every stone, removing or breaking thorow every let, shunning all occasions of evil, or what oever may strengthen sinne, seeking after, and embracing all opportunities and \*meanes to be strengthened in the inward man. If one meanes will not be sufficient, if there be others to be used, they will finde out and use them also; If they cannot attain their good purposes at once, they will try againe and againe. They who indeavour indeed, they doe not onely *seeke* to obtaine their ends, but they *strive* in seeking. As hard *Students*, as good *Warriours*, and *Wrestlers*, and as those who *run* in a race doe, so that they may obtaine that which they studie, fight, wrastle, and runne for. It is not a bare wishing and wouling for a fit, or an ordinary seeking; but an earnest \* *striving to enter in at the streight gate*, that giveth admittance into the way of ho-

*Chap. 12.*  
*Section 1.*

\*Phil. 3. 11  
14.

1 Cor. 9. 24  
25, 26, 27.

\*Lu. 13. 24



*Chap. 12.**Section 1*

and intreate helpe, & when one giveth him the hand, though he cannot rise of himselfe, yet hee will lift up himselfe, as well as he can, and will hang as light upon him that helpech him as he can possibly; yea, say a stronger then he detaineth him, that he cannot doe as he would, or keepe him downe; if he as soone as he can have helpe, will aske it: Doth not this same man in his latter condition as truely endeavour, as he did in his former? So it is with a spirituall man in his spirituall endeavors. If he assay to do what he can, and call to God for his helpe, and when he hath it, is glad, and willing to improve it, this is the true indeavour, which, concurring with the two former acts, *purpose*, and *desire*, giveth prooffe of *uprightness*.

Atwo-fold  
upright-  
nesse.

There is a twofold uprightnesse: the one of the *heart* and *person*; the other of the *action*. I have described the uprightness

of

*Chap. 12*  
*Section 2*

of the person. Then an action is upright, when a man doth not dissemble, but doth meane as he saith, and as the outside of the action doth import, intending as much as is pretended, whether it be in actions toward *God* or *man*. The first is, when the heart of man agreeth with, and, in the intention thereof, is according to the will of God. The second is, when the outward act agreeth with, & is according to the heart of him that doth it.

That you may rightly judge whether you be upright or no: First, take certaine rules for direction, to rectifie your judgement. Then observe the markes of uprightness.

First, *uprightness* being part of *Sanctification*, is not fully perfect in any man in this life; but is mixt with much *hypocrisie* conflicting one against the other. It hath its degrees, sometimes more, sometimes lesse; in some things more,

Rules to  
direct how  
to iudge of  
upright-  
nesse,

Chap. I 2.

Section I

*holinesse, and into the kingdome of heaven.* It is a studying and exercising a mans selfe as in a matter of life and death; and as a wise man would doe for a kingdome, where there is possibility, and hope of obtaining it.

Some think they indeavour not, when yet they doe,

What is true indeavour.

Others, who *indeed indeavour* to keepe a good conscience toward God and man, yet, because they cannot bring into ~~all~~ <sup>all</sup> alwayes that which they labour for, or because they see oversights, neglects, or some faintings in their indevours, they thinke that they indevor to no purpose.

Whereas, if they doe what they can, according to the strength of Grace received, or according to the condition or state wherein they are, which is sometimes better, sometimes worse; If they see their failings in their indevors, & bewaile them, & do aske pardon, resolving by Gods grace to strive to do better; this is true indeavour, this is that which God  
for



for *Christs sake* doth accept of. For sith that *indeavour* is a part of our holines, you must not thinke that it will be *perfect* in this life; if it be *true*, you must thank *God*, for he will accept of that.

A mans *indeavour* may be as *true*, and as much, when yet hee cannot performe what he *inde-*  
*vours* to doe, as it is at some o-  
ther times, when with the in-  
devour hee hath also *abilitie* to  
*performe*. As you may see in na-  
turall *indevours*. The same man  
being well and in health, if hee  
fall and breake not his armes or  
legges, he doth both *indeavour* to  
get up, and doth readily get up;  
but if he be weake, or if falling  
breaketh his armes and legges;  
hee also hath a will and desire to  
rise, and assayeth to helpe him-  
selfe with one hand, but it will  
not doe; he tryeth with the other,  
that also will not do it; he in that  
case is faine to lye untill hee see  
helpe comming: then he wil call,  
and

*Chap. 12*

*Section 1*

*Mark. 14. 8*

Scudder, H.

*Chap. 12.**Section 1*

and intreate helpe, & when one giveth him the hand, though he cannot rise of himselfe, yet hee will lift up himselfe, as well as he can, and will hang as light upon him that helpeth him as he can possibly; yea, say a stronger then he detaineth him, that he cannot doe as he would, or keepe him downe; if he as soone as he can have helpe, will aske it: Doth not this same man in his latter condition as truely endeavour, as he did in his former? So it is with a spirituall man in his spirituall endeavors. If he assay to do what he can, and call to God for his helpe, and when he hath it, is glad, and willing to improve it, this is the true indeavour, which, concurring with the two former acts, *purpose*, and *desire*, giveth *proofe of uprightness*.

Atwo-fold  
upright-  
nesse.

There is a twofold uprightnesse: the one of the *heart and person*; the other of the *action*. I have described the uprightness  
of

*Chap. 12*  
*Section 2*

of the person. Then an action is upright, when a man doth not dissemble, but doth meane as he saith, and as the outside of the action doth import, intending as much as is pretended. whether it be in actions toward *God* or *man*. The first is, when the heart of man agreeth with, and, in the intention thereof, is according to the will of God. The second is, when the outward act agreeth with, & is according to the heart of him that doth it.

That you may rightly judge whether you be upright or no: First, take certaine rules for direction, to rectifie your judgement. Then observe the markes of uprightness.

First, *uprightness* being part of *Sanctification*, is not fully perfect in any man in this life; but is mixt with much *hypocrisie* conflicting one against the other. It hath its degrees, sometimes more, sometimes lesse; in some things more,

Rules to direct how to judge of uprightness.

Scudder, H.



Chap. 12

Section 1

more in some things lesse, according as either part prev aileth in the opposition, and according as a man groweth or decayeth in other principall and fundamentall graces.

2. Secondly, *a man is not to be called an upright man, or an hypocrite because of some few actions wherein hee may shew uprightnesse, or hypocrisie*: For an hypocrite may doe some *upright actions*, in which hee doth not dissemble; though he cannot be said to doe them *in uprightnesse*, as *Iehu* and many others have done; for *Iehu* destroyed the house of *Ahab*, and the Priests of *Baal* with all his heart. And the best man may doe some hypocriticall and guilefull actions, as (in the matter of *Vriab*) *David* d.d. It is not the having of hypocrisie that denominateth an hypocrite, but the reigning of it, which is, when it is not seene, not confessed, bewailed, and opposed.

2 King. 10.

1 Kin. 15.5

A

A man should judge of his up-  
rightnes, rather by his wil, bent,  
and inclination of his soule, and  
good desires, and true indevours  
to wel-doing in the whole course  
of his life, then by this or that  
particular act, or by his power to  
doe. *David* was thus esteemed  
a man according to *G O D S* owne  
heart, no other wise; rather by the  
goodnesse of his generall course  
of his life, &c. then by particular  
actions: for in many things he  
offended God, and polluted his  
soule, and blemished his repu-  
tation.

Thirdly, Albeit uprightnesse  
is to bee judged by the upright  
standing of the heart to God-  
ward, yet *wheresoever* upright-  
nesse is, it will shew it selfe in mens  
actions in the course of their lives;  
only observe this, that in judging  
your actions, you must not judge  
them so much by the *mucknesse*,  
and greatnesse of the quantitie, as  
by the soundnesse, ripenesse, and  
good-

*I am. 2. 18.*

Scudder, H.

*Chap. 12.**Section 2**2 Cor. 8. 12**Mark 14. 8*

*goodnesse of the quality.* If it bee good in truth, according to the measure of grace received, God accepteth it in Christ. She hath done *what shee could*, saith our Saviour. A little sound and true fruit, though weake in comparison, is farre better than many blades and blossomes, yea, then plenty of grapes, if they be wild and lowre.

## SECTION 2.

*Of the markes of uprightnesse.*

Signes of  
upright-  
nesse, and  
whence  
they are  
taken.

**T**HAT you may cōceive more distinctly, & may better remember the *signes of uprightnesse*, I reduce them to these heads: They are taken 1. from *universallitie* of respect to all Gods will. 2. From *specialtie* and *prioritie* of respect to such things as God requireth *specially*. 3. From a will and



and desire to please God in one place as well as another; in secret as well as open. 4. From a constancie of will to please God at one time, as well as another. 5. From the true causes efficient and finall. 6. From the effects that follow well-doing. 7. From the effects that follow evil-doing. 8. From the conflict which shall be found betweene uprightnesse and hypocrisie.

*Chap. 12.  
Section 2.*

First, the upright man is universall in his respect to the whole will of God.

*Psal. 119. 6*

For first, he unfainedly desireth and indevoureth to know what manner of man hee ought to be, & what he ought to do. He would know & beleeve any one part of Gods will, (so farre as it may concerne himselfe, as well as another: Threats, as well as promises, Commandements as well as either; and that not some, but all the threats, all the promises, and all the Commandement. <sup>k</sup> Com-

*Psal. 119.  
33, 34.*

<sup>k</sup> *Ioh. 3. 21*

*manding*

Chap. 12.

Section 2.

a Mat. 13. 15

2 Pet 3. 5.

ning to the light readily, that his deeds may be made manifest.

He is willing to know and believe, what he should doe, as well as what he should have and hope for. But the hypocrite not so, hee winketh with his eyes, and is willingly ignorant of that sinne which he would not leave, and of that dutie which hee would not doe, and of that judgement which he would not feele. He is willing to know the promises of the Gospell, but willingly ignorant of the precepts of the Gospell, and of the conditions annexed to the promises.

2. Secondly, His universall respect to Gods wil, is not onely to know, but to doe, and to submit unto it in all things, willing to leave and shun everie sin; willing to doe everie thing which he knoweth to be his dutie; willing to beare patiently, thankfully, & fruitfully, everie correction wherewith the Lord doth exercise him. He dislike

liketh sinne in all. Hee loveth grace and goodnesse in all. Hee would keepe a good conscience in *all* acts of Religion towards God; and in all acts of righteousness and sobrietie towards and amongst men. Hee would forbear not onely those sinnes to which his nature is not so much inclined, or to which his condition of life affoordeth not so manie temptations: but those to which his nature and condition of life doth most carrie him, he will crosse himselfe in his dearest lust, namely, his darling and beloved sinnes; his \* *owne sinne*, as *David* calleth it. Neither doth he indeavour to abstaine from those vices which may bring losse, and are out of credit, which some men punish, & all men cry shame on: but such as through the iniquitie of the times, are in countenance with the greatest, and practised by most; the forbearance whereof may threaten  
and

*Chap. 12.*  
*Section 2.*  
*Act. 24. 16.*

*Psal. 18. 23*

*Dan. 3. 18.*  
*Act. 4. 19.*



Chap. 12

Section 2

Dan. 6. 10

1 Thes. 5  
22.

Mat. 13. 19

\*Mat. 6. 16

Mat. 6. 33

Luk. 10.  
42.

and procure danger and discredit; the doing whereof may promise and performe much worldly gaine and honour. Moreover, the upright man doth not only strive to doe these holy and vertuous actions which are in credit, and for his advantage in the world; but those also which may expose him to disgrace and <sup>1</sup>losse even of his life and livelihood. He would abstaine as well from *lesse evils*, even <sup>m</sup>from appearance of evils, as from *grosse sinnes*: And would so doe the *greater things of the Law*, as not to leave the other undone. But the *\*hypocrite* not so, there is *some sin* he wil not leave, some dutie he will not doe, &c. Follow the opposition.

2. Secondly, an upright man is knowne by this. Where *G O D* hath laid a speciall charge, there he will have a first and speciall respect to it. As to <sup>n</sup>seeke the kingdom of God and his righteousness, that <sup>o</sup>one thing necessary: and to  
shew

shew a *specialty of love to the household of faith*. To be first and most at home, reforming himselfe and his, *pulling out the beame out of his owne eye*. To be most zealous for matter of *substance in religion*, and lesse in *matter of ceremony* and circumstance. Lastly, his chiefe care will bee to apply himselfe to a *conscionable discharge of the duties of his particular calling*; knowing that a man hath no more conscience nor goodnesse in truth, then he hath will and desire to shew it in the workes of his particular place and calling. The *hypocrite* is contrary in all these.

Thirdly, *the upright man endeavoureth to approve himselfe to God, as well in secret, as openly; as well in the inward man, as in the outward; as well in thought, as in word and deed*. But it is quite otherwise with the *hypocrite*, if he may seeme good to men, it is all he careth for.

Fourthly, *the upright man is*

Q

con.

Chap. 12

Section 2

P Gal. 6. 10

Plal. 16. 2.

9 Mat. 7. 5.

Mat. 23. 23

1 Luk. 3. 10

to 1.

1 The. 4. 12

1 Mat. 7. 3.

4, 5

1 Tim. 5. 13

2 The. 3. 11

Mat. 6. 2.

&c.

Chap. 12.

Section 2

Act. 24. 16

constant; his will is that he might  
<sup>c</sup> *always* please God. He doth as  
 well bethinke himselfe how to  
 doe well in prosperity, as in ad-  
 versity, and even then studieth  
 how to be able to hold out be-  
 fore God, if his state should alter.  
 I do not meane such a constancy  
 as admitteth of no intermissions  
 or stoppages in the open course  
 of his life. A constant running  
*spring* may betweene two hills be  
 stayed in his course for a time,  
 by damming it up; yet the *spring*  
 will approve it selfe to run con-  
 stantly; for it wil be stil thrusting  
 to get thorow, or get under; or, if  
 it can doe none of these, it will  
 raise it selfe in time (according  
 to its strength) and get over all  
 lets, and will beare down all be-  
 fore it, and will run with a more  
 full streame afterwards, by as  
 much as it was before interrup-  
 ted; *so it is with an upright man.*  
 But the *hypocrite* is but by fits  
 and starts; as he <sup>c</sup> *calleth* not on God

Job 27.

10.



at all times, so it is with all other  
his goodnes, it is but as the<sup>d</sup> corne  
in stony ground, and amongst  
thornes, and as a morning dew,  
it endureth but for a season.

Fifthly, An upright man is  
known by the causes from which  
all his good actions spring, and  
to which they tend, for these  
two, the *efficient*, and the *end*, de-  
nominate the action.

1. That which causeth the up-  
right man to endeavour to keepe  
a good conscience alway, is an  
inward principle and power of  
grace, causing him through faith  
in<sup>9</sup> Christ, in and from whom,  
as from the roote of all grace, he  
bringeth forth fruit; and from  
love, and feare of God, and from  
conscience of the Commandement  
to doe the will of God. Not  
onely feare of wrath, and hope  
of reward causeth him to ab-  
staine from evill, and doe good;  
but chiefly love of God, and con-  
science of duty.

Q<sup>2</sup>

Now,

Chap. I 2.

Section 2

<sup>d</sup> Ma. 13.

2 I, 22.

Hof, 6, 4.

<sup>9</sup> Ioh. 15.

2, 5.

<sup>r</sup> 1 Cor. 9.

16, 17, 18.

2 Cor. 5, 14.

<sup>r</sup> Gen. 42.

18.

<sup>r</sup> 2 Cor. 2.

17.

*Chap. I 2.**Section 2*

When a  
man obey-  
eth of con-  
science  
and love  
to Christ.

*1<sup>st</sup> Iam, 2. 11*

Now, if you would know when you obey out of conscience of the Commandement, and from love of Christ; consider, 1. whether your heart and minde stand ready prest to *obey every of Gods Cōmandements* which you know, as well as any, and that because *the same God* which hath given *one*, hath given *all*. If yea, then you obey out of Conscience. 2. Consider what you doe, or would doe, when *Christ*, and his *true Religion*, and his *Commandements* goe alone, and are severed from all outward credit, pleasure and profit. Doe you? or will you then cleave to *Christ*, and to the Commandement? Then love of Christ, feare of God, and conscience of the commandement was and is the true cause of your well-doing; especially, if you will and indeavour all this, when that all these are by the world cloathed with perill & contempt. 3. Consider *whether you can goe on in the*  
*strict*

*strict course of godlinesse alone, and whether you resolve to doe it, though you shall have no company, but all or most goe in the way of sinne, and withall perswade thereunto. When you wil walke with God alone, without ether company, this sheweth that your walking with God is for his sake. So walked <sup>h</sup> Noah, and <sup>i</sup> Eliah, as he thought.*

But the *cause of an hypocrites well-doing* is onely goodnesse of nature, or good education, or meere civility, or some common gifts of the spirit, also selfe-love, slavish feare onely, or the like. See this in <sup>1</sup> *Ahab's repentance*, in <sup>m</sup> *Iehu his zeale*, and *Ioash his goodnesse*. *Ahab's* humiliation was onely from a slavish feare of punishment. The zeale of *Iehu* was onely from *earthly ioy, and carnall policy*: for had it beene in zeale for God, he would as well have put downe the Calves at Dan and Bethel, as to slay the Priests of Baal.

Q 3

And

<sup>h</sup> Gen. 7. 1  
<sup>i</sup> 1 Kin. 19.

14.  
What is  
the cause  
of hypo-  
crites wel-  
doing.

<sup>1</sup> 1 Kin. 21.  
27.  
<sup>m</sup> 2 Kin. 10  
16.



Chap. 12

Section 2

2 Chro 24

6.17, 18.

29.21.

1 Cor. 10.

3 1.

And the goodnes of *Iosab*, it was chiefly for *Iehoiada's* sake whom he revered, and to whom he held himsef beholding for his kingdome, and *not for Gods sake*. For the Scripture saith, that after *Iehoiadans* death, his Princes sollicitated him, and hee yeelded and fell to Idolatry, and added this also, he commanded *Zechariah the High Priest, Iehoiada's sonne* to be slaine, because hee in the name of the Lord reproved him for his sinne.

Secondly, *the upright mans actions*, as they come from a good beginning, so they are directed to a good end; he propoundeth the *pleasing of God, and the glory of his Name*, as the direct, chiefe, and utmoſt end; not as if a man might not have respect to himsef, and to his neighbour also, propounding to himsef his owne and his neighbours good, as one end of his actions, sometimes: but these must not bee propounded either

*Chap. 12.*

*Section 2*

either onely, or chiefly, or as the farthest and utmost marke, but onely as they are subordinate to these chiefe ends, and doe lye directly in the way to procure Gods glory. For so farre forth as a mans health, and well-fare both of body and soule, lyeth directly in the way to glorifie God; hee may in that respect ayme at them in his actions, Our Saviour Christ in an inferiour and secondary respect, aymed at his owne glory, and at the salvation of man in the worke of mans redemption. *When he said, Glorifie thy Son; and prayed that his Church might be glorified; here he had respect unto himselfe, and unto man; But when he said, that thy Sonne may glorifie thee; here he made Gods glory his utmost end, and the onely marke which for it selfe bee ay-med at.*

*Ioh. 17.1.*

The upright mans ayme at his owne, and at his neighbours good, is not for themselves, as if

Q 4

his

Scudder, H.

*Chap. 12.**Section 2*

his desire ended there ; but in reference to G O D the chiefe Good, and the highest end of all things.

Indeed, such is G O D s wisdom and goodnes, that he hath set before man, *evill* and *good*: *Evill*, that followeth upon displeasing and dishonouring him by sinne, that man might feare and avoyd sinne ; *Good* and recompence of reward, that followeth upon faith and indeavour to obey, that he might hope, and be better induced to beleieve and obey. This G O D did, knowing that man hath need of all reasonable helps to affright him from evill, and to allure him to good. Now, God having set these before man, man may and ought for these good purposes to set them before himselfe. Yet the upright man standeth so *straight*, and *onely to God*, that (so farre as he knoweth his owne heart) he thus resolved, that if there were  
no



no feare of punishment, nor hope of reward: if there were neither *Heaven* or *Hell*, he would endeavour to please and glorifie God, even out of that duty hee oweth to him, and out of that high and awful estimation which he hath of Gods *Soveraignty*, and from that entire love which hee beareth unto him. He that ordinarily in doing of common and earthly businesse (though they concerne his owne good) hath a will to doe them with an heavenly mind, and to an heavenly end principally, certainly hee standeth well and uprightly resolved, albeit, intemptations and feares he doth not alwayes feelee the said resolution.

But the *hypocrite* not so; hee onely or chiefly aymeth at himselfe, and in his aime serveth himselfe in all that he doth. If he looke to Gods will and glory, as sometimes he wil pretend, he maketh that but the *by*, and not the *main*.

Q 5.

hee

Mat. 6. 2. 5.  
16.

2 King. 10.  
16.

*Chap. 12.*  
*Section 2*

he seeketh Gods will and glory not for it selfe, but for himselfe; not for Gods sake, but for his owne. Thus did Iohn.

Sixthly, An upright man may know hee is upright, by the effects that follow upon his well-doing.

*a Phil. 1. 12*  
*20.*

First, his chiefe inquiry is, and hee doth observe, what good cometh by it, and <sup>a</sup> what glory God hath had or may have; rather then what earthly credit and benefit hee hath gotten to himselfe. Or if this latter thrust in it selfe before the other (as it will oft-times in the best) he is greatly displeased with himselfe for it. The hypocrit not so; all that he harkeneth after, & is pleased with, after hee hath done a good deed, is what applause it hath amongst men, &c.

Secondly, when an ~~upright~~ man hath done a prayse-worthy action, he is not puffed up with pride, and high conceit of his owne worth, glorying in himselfe; but

*Chap. I 2  
Section 2*

but hee is humbly thankfull unto God. Thankfull, that God hath enabled him to doe any thing with which he will be wel-pleased, and accept as well done. Humble and low in his eyes, because of the manifold failings in that good worke, and because he hath done it no better; and because whatsoever good hee did, it was by the grace and power of God, not by any power of his own. Thus David shewed his uprightness in that solemne thanksgiving, when hee said, But *who am I, and what is my people, that wee should bee able to offer so willingly after this sort, &c?* But it is otherwise with the *Hypocrites*: For either hee ascribeth all the glory of his good work to himselfe; or if he seeme to be thankfull, it is with a *proud thankfulness*, like that of the proud *Pharisee*, accompanied with disdain of others, which in his opinion doe not so well as himselfe.

*Third.*

*I Chr. 29.  
13, 14.*

*Luk. 18. 10*

Scudder, H.



*Chap. 12.*  
*Section 2*

*Phil. 3. 13,*  
*14, 15.*

*Rev. 3. 17.*

*Iam. 3. 2.*

Thirdly, *the upright man* having begun to do well, doth not set downe his rest there; but *striveth to doe more, and to be better*: hee with the *Apostle forgetteth what is behinde, looking to what is before*, not thinking that yet he hath attained to that he should doe. *So many as are indeed perfect and upright, doe thus.* But the *hypocrite*, if he have some flash of common illumination, and some little taste of those things that concerne the kingdome of heaven, and hath attained to a forme of godlinesse, hee thinketh that he hath enough, and needeth nothing. So did *Laodicea*.

Seventhly, *The upright man, and the hypocrite are differenced by their different afflictions and carriages, after that they are fallen into sinne.* For in many things we *sinne all*. As the upright man did not commit his sinne with that full consent of wil, and with that dexterity, which the hypocrite may

*Chap. 12.  
Section 2.*

may doe, and oft doth; but alwaies with some reluctance and opposition of will (though not alwayes felt and obierved) in so much that hee can say, *It was not hee, but sinne that dwelt in him*: so after he is fallen into sinne, when hee hath meanes to make his sin knowne to him, <sup>b</sup> hee doth not hide, excuse, or defend his sinne; or if he doe, it is but seldome in comparison, and but faintly, and not long, his <sup>c</sup>conscience smiting him when he doth it, or quickly after it.

An *upright man* will not be much or long angry with any, that shall admonish him of his sinne, yea though an enemy shall by malicious railing cal his sinne to remembrance, as *Shemei* did to *David*, even therein hee can see *God*, and can for the most part abstaine from revenge, and will worke his heart to godly sorrow for his sinne. But if any like *Abigail* shall, in wisdom and

Rom. 7. 15.  
17.

<sup>b</sup> Iob. 31.  
33.

<sup>c</sup> Iob. 40. 3,  
4.  
Iob 42. 3 6.

2 Sam. 16.  
10, 11, 12.

1 Sam. 25.  
32, 33.

*Chap. 12.**Section 2**Psa. 18. 21.**\*Psal. 59. 5**Eze. 24. 13*

and love; admonish him, he bleſſeth God that ſent him, or her, he bleſſeth and maketh good uſe of the admonition, and doth bleſſe the admoniſher, and doth take it for a ſpeciall kindneſſe. Thus *David*, a man according to Gods owne heart, as hee bewrayed humane frailtie in his many and great falſ; ſo he gave cleare prooſe of his uprightnesse, ſooner, or later, by his behaviour after his falſ: He could ſay, and his repentance did prove it, that though, to his griefe and ſhame, ſometimes he departed from God; yet hee did not wickedly depart from GOD. Though upright men be tranſgreſſors, yet they are \* not wicked tranſgreſſors; there is great difference betweene theſe two: For, though there be evill in their actions, yea in ſome of them filthineſſe, and groſſe iniquity, yet in their filthineſſe is not lewdneſſe, as God complaines of *Judah*, that is, they are not obſtinate and rebellious,



*Chap. 12.  
Section 2*

lions, standing out against the meanes of purging and reclaiming them. For when God doth purge them by the rod of his mouth or hand, in admonition, and correction, they are willing to reforme whatsoever is discovered to be amisse.

Iob. 42. 6.

Moreover, Although the upright man may be oft drawne into a way that is not good, and often through his weaknesse and heedlesnesse, like the sheepe, may fall into a state that is not good; yet *hee doth not set himselfe in a way that is not good*: nor yet like the swine, delighteth to wallow and lye in it. When an upright man is fallen, & is recovered out of his spirituall swoone, when he is well come to himselfe, hee is like a man sensible of his bones broken or out of joynt; he is not well, nor at quie, nor his owne man, untill he have confessed his sinne, repented of it, asked pardon and grace, and made his  
peace

Psa. 36. 2,  
3, 4.

*Chap. 12.**Section 2*

peace with God; even, untill he be well set and injoynt again. An *upright-man* is likewise like the *needle of the Sun-Dyall*, or of the *Marriners Compasse*, which may by violent motion, and joggling, sometimes swerve to the *West*, sometimes to the *East*; but standeth steady no way but toward the *North*, and if it be truly touched with a true *Load-Stone*, hath no rest but in that *one North point*; so an upright man may, through boystrous temptations, & strong allurements, oft-times looke toward the pleasure, gaine, and glory of this present world: but because hee is *truely touched with the sanctifying Spirit of God*, he still hangeth, and inclineth to *God-ward*; and hath no quiet, untill hee *standeth steady towards Heaven*. But it is not so with the *Hypocrite*: Hee is in each particular directly contrary. I leave the full and particular application thereof to your selfe to enlarge,

enlarge; for having much to write, I abbreviate as much as I may, without obscurity and defect.

*Chap. 12*  
*Section 2*

Eighthly, You shall finde the most evident marke of uprightnesse from your *sense* of hypocrisie in you, and from your *conflict* with it: *The upright man is sensible of a great deale of hypocrisie, and guile in his heart: Yea, so much, that oft-times hee doth make a questiō whether he have any uprightnesse; and untill hee have brought himself to due triall by the ballance of the Sanctu-ary (the Word and Gospell of Christ) he doth feare he is an hypocrite. But there is nothing which hee would oppose more, nothing which hee complaineth of, or prayeth to God more against, than this hypocrisie, nor is there any thing that he longeth after, laboureth and prayeth for more, then that he might love and serve the Lord in sinceritie: This was the*

*Ga<sup>3</sup>. 5. 17.*

*Psa 51. 10.*



Chap. 12

Section 2

1 Cor. 9.

26, 27.

Psal. 36. 2.

Questions  
touching  
judging of  
upright-  
nesse by  
these  
marks.

Quest.

the Apostles chiefe care, that hee might approve himselfe to be upright. All this plainly sheweth, that this man *would be upright*; which thing to will, is to be upright. The hypocrite contrariwise, hee neglecteth to observe his guile, and hollow-heartednesse in the things he doth; or if hee cannot but see it, hee is not much troubled at it; but suffereth it to raigne in him: And as hee boasteth of his good actions, so likewise of his good heart, and good meaning in all that he doth (except when his lewdnesse and hypocrisie is discovered to his face) *flattering himselfe in his owne wayes, till his iniquitie is found to be hatefull.*

Before I leave this, I will answer a question or two, concerning judging of *uprightnesse* by these marks.

First, whether an upright man may at all times discern his uprightnesse by these or any other marks.

Or.

*Chap. I 2*

*Section 2*

*Ordinarily*, if he will impartially compare himselfe with these evidences, *he may*. But as *sometimes* it so happeneth that *he can*: namely, in the case of *spirituall desertions*, when God, for his neglect of keeping his peace with him, is hid from him for a time, & when in his displeasure he looketh angrily, and writeth bitter things against him. Likewise, when he is in some violent and prevalent temptation, and thereby cast into a kind of *Spirituall swoone*, and in such like cases. But a man must not judge himselfe to be dead, because while he is asleepe, or in a swoone, he hath no feeling, or sense of life.

Whether is it necessary, that a man should finde all these marks of uprightness in him, if hee be upright?

*No.* Albeit if he were in case to judge himselfe, and try himselfe thorowly, he might finde them all in him, yet *if hee finde most*

In what cases uprightness is hardly discerned.

*Quest.*

*Ans.*

*Chap. 12.  
Section 2*

A Caution  
in iudging  
of any  
grace by  
many  
markes.

*most, or but some of these, he should stay himselfe upon those, untill he finde the rest.*

Take heed that you doe not as many hearers, and many readers doe, when they heare and see many signes given of this, or any other needfull grace; If they cannot approove themselves by all, they will make a question whether they have the grace or no. One may give you twenty signes of naturall life, as Seeing, Hearing, Talking, Breathing, &c. What though you cannot prove your life by all? yet if you know you feele, or breath, or moove, you know you are alive by any one of these.

*Quest.*

What is to be done when you cannot now finde that you are upright, wheras heretofore sometimes you did hope that you were?

*Answ.*

*Doe not presently conclude you are an hypocrite; but looke backe unto former proofes of uprightnesse.*  
And



And though you have for the present, lost your *evidence and assurance* of Heaven, yet give not over your *possession* of what you have, nor your hope. A man that hath once had possession of house and lands, if his state be questioned, will seeke out his evidence: and, suppose that he hath laid aside, or lost his evidence thereof; yet hee is not such a foole as to give over his possession, or his right: but will seek till he finde his evidences, or if he cannot find them, will search the Records, and get them forth thence. So must you in this case, you must seeke for your evidence againe. And intreat your Lord that he will please to give you a new Copie out of his Court-rolle in Heaven, wherein both your name, & uprightnesse is written. Howsoever, \* cleave fast to God and to his promises. Resolve not to dare to sinne wittingly, nor yet to give over your endeavour to walke in his wayes; and

Chap. 12.  
Section 2.

Psa. 51. 12.

\* Act. 11.

23.

\* Job 13.

15, 16.

*Chap. 12.**Section 2.**2 Tim, 2.**19.**Reply.*

and you shall not be long, before you shall know that you be upright: or if you attain not to this, yet be sure *the LORD will know you to be his*, though you doe not so certainly know that hee is yours. But of this more, when I shall speake of *peace of Conscience*.

But in trying *my uprightness*, I finde many of the signes of *hypocrisie* in me. I doe not finde my selfe to be so universall in my respect to all Gods Commandements as I should; I doe not hate all sinnes alike, I finde my selfe inclined to some sinne more than other, and I am readier to neglect some dutie than other. I cannot so thoroughly seeke Gods Kingdome as I should; I am readier to finde fault with others, than to amend my owne, &c. I finde that I am not so constant as I ought to be in good duties, and I have too much respect to my selfe in all that I doe, and too little to Gods glory: In reading  
all

*Chap. 12.  
Section 2*

all the notes of hypocrisie, except the last, I finde hypocrisie, nay much hypocrisie to be in mee: Must I not therefore judge my selfe to be an hypocrite.

*Ans.*

*No.* For truth of uprightnesse may bee in the same person, in whom there is sense of much hypocrisie: Nay this, to feele hypocrisie with dislike; argueth truth of uprightnesse. Indeede if you felt not thus much, you might feare you were not upright. All that you have said (if it be true) onely proveth that you have hypocrisie remaining in you, and that you feele it. You must remember that I told you, that not the *having*, but the *raising* of hypocrisie maketh an hypocrite. Besides, a man may have an *universal* respect to all Gods Commandements, and yet *not an equal* respect to all: If you see and bewaile your sinne, and fight against your hypocrisie when you feele it, assure your selfe you are no hypocrite. What



Chap. 12

Section 2

Quest

Answ.

What if a man finde indeed by these notes of hypocrisie, that it doth raigne in him?

He must know that *he is for the present hated of God, and in a damnable estate*, yet his state is *not desperate*. If the *hypocrite* forsake his *hypocrisie* & become upright, *he shall not dye* for his hypocrisie: if this be true of a sinners forsaking of all sinne, then, it is true of this in particular, of forsaking his hypocrisie: but in the uprightnesse wherein he liveth, *he shall live*. What Christ said to Hypocriticall & Luke-warme *Laodicea*, that I say to all such: they must be *zealous*, they must amend and be *upright*: hypocrisie is as pardonable as any other sinne, to him that is penitent, and that beleeveth in *Christ Iesus*, *Isaiah* 1. 11. 16 18.

Ezek. 18.  
21, 22.

Rev. 3. 19.

By this which I have written, you may plainly see, (1) That you ought to be upright: (2) What it is to be upright: (3)

Whether

Whether you be upright or no.  
It concerns you therefore to *bate*  
and avoyd *hypocrisie*, and to *love*  
and imbrace *sinceritie*. Which  
that you may doe; make use of  
these motives and means which  
follow in the next Sections.

SECTION 3.

*Touching dissuasives from Hy-*  
*pocrisie, and motives to*  
*Uprightnesse.*

If you would abandon hypo-  
crisie, consider the dissuasives  
taken from the *evills* and mis-  
chiefes that accompany it where  
it raigneth. And how trouble-  
some and noysome it is, where it is,  
though it raigne not.

First, *Hypocrisie* taketh away  
the goodnesse of the best actions.  
They are good onely in name  
and not in deed. The repentance and  
obedience of an *hypocrite* is none,  
because

Dissuasive  
from the  
vile of hy-  
pocrisie:  
where it  
raigneth.

Chap. 12.

Section 3

1 Tim. 1. 5

because it is fained, his faith is no faith, because it is not unfained; his love no love, because it is not from a pure heart without dissimulation. Conceive the like of all other the graces and good actions of an hypocrite.

Luk. 13. 25

Mat. 7. 22.

Mat. 25. 11

12.

Secondly, *All the goodnesse and actions of an hypocrite, are together with himselfe wholly lost.* Such as Preaching, Hearing, Praying, Alms-giving, Building of Hospitalls, Colledges, Bridges, &c.

Isa. 66. 3.

Thirdly, *hypocrisie* (in whom it raignes) doth not onely take away all goodnesse from the best gifts and actions, and cause the losse of all reward from God, but it *peysoneth* and turneth the best actions into most loathsome and abominable finnes: Inſomuch that in those good works where in the hypocrite seemeth to make haſte to Heaven, he doth run poſt to Hell. For ſuch allowed hypocriticall holineſſe is a worſe than pro-

2 Rev. 3. 15



*Chap. 12.  
Section 3.*

professed wickednesse; it is so odious in G O D S eyes, and no-  
streels, that for it he will plague  
those, in whom it ruleth, with  
his severest judgements. For the  
hypocrisie of men professing the  
truth, doth bring <sup>b</sup> the *name, re-  
ligion, and best services of God*  
into disgrace and contempt; and  
causeth the best actions and best  
men to be suspected. For such  
as have not spiritual wisdom to  
judge rightly, doe stumble here-  
at, and forbear the said good a-  
ctions, and exercises of Religion,  
and the company of those that  
be religious, ignorantly judging  
all of that Religion to be such.  
Besides, *Hypocrisie is high trea-  
son against God*; for it is a guil-  
ding over, and setting the Kings  
stampe upon base mettall. It is  
tempting and mocking of God  
to his face. A sinne so abomina-  
ble, that his holy justice cannot  
indure it.

<sup>b</sup> Rom. 2.  
24.

Psal. 78. 36.

Chap. 12.

Section 3

Geds just  
judgments  
upon hy-  
pocrites.

a 2 Thel. 2.

10, 11

Heb. 6. 5, 6

\* Luk. 8. 18

\* Heb. 10.

25, 26

Iob 27. 8

b Mat. 24.

51

Fourthly, Gods judgements  
on such hypocrites are manifold  
a For this cause God giveth them  
over to believe lyes, even Popery,  
or any other damnable error or  
heresie. Hence it is that God gi-  
veth them over many times to  
fall from good in \* seeming, to e-  
vill in profession; and thence,  
from evill to worse, even unto  
\* small Apostasie. And at last when  
God taketh away an Hypocrites  
soule, he is sure not onely to lose  
his Hope (which addeth much to  
his Hell) but to be made to feele  
that which he would not feare, be-  
ing ranked with those b Sinners  
which shal be punished with the  
greatest severity in the eternall  
vengeance of Hell-fire. For after  
that an hypocrite hath played the  
civill and religious man for a while,  
upon the Stage of this World; his  
last Act, when his life is ended,  
is to be in deed, and to act to the  
life, the part of an incarnate and  
tormented Devil. He shall have  
his

his portion with the<sup>c</sup> Divell and his Angels. <sup>d</sup> When feare hath surprised the Hypocrites, who shall dwell with devouring fire? Who shall dwell with everlasting burning? Saith the Prophet. Happy were it for them if this warning might fright them out of this their sinne.

Consider likewise; that Hypocrisie doth much harme, even there where it doth not reigne, and that more or lesse, according as it is more or lesse mortified.

For first, it bringeth the soule into a generall consumption of grace, no sinne more. Secondly, it blindeth the minde, and insensibly hardeneth the heart, no sinne more. Thirdly, it maketh a man slight and overt in the best actions. Fourthly, it causeth fearefull declinations and falling backe. Fifthly, it deprives a man of peace of Conscience in such sort, that a spiritual Physician can hardly fasten any hope or comfort upon him,

Chap. 12.

Section 2

<sup>c</sup> Mat. 25. 41

<sup>d</sup> Isa. 33. 14

Diffusives  
taken from  
the evils of  
hypocrisie  
though it  
doe not  
raigne.



Chap. 12

Section 3

\* 2 Ioh 8.

1 Cor. 3. 15

Motives to  
upright-  
nesse.

Motives  
from tem-  
porall be-  
nefits.

a 1 Tim. 4. 8

on whose Conscience doth lye the guilt of hypocrisie; yea, hardly upon him that doth but feare he is guilty: For he putteth off al the remembrances of his good affections and actions, saying, all that I did, was but in hypocrisie. Sixthly, and lastly; Besides that, it bringeth *many temporall iudgements*; it causeth that a man <sup>e</sup> loseth *many of his good workes done in Hypocrisie*, though through Gods mercie hee lose not himselfe, which not losing himselfe is, because he is found in Christ, Christs Spirit of uprightnesse raigning in him.

Now to induce you to love Vprightnesse, and to labour to be upright; Consider the good which accompanieth uprightnesse: First, temporall and outward: but secondly, and chiefly, that which is spirituall, eternall, and inward.

Vprightnesse hath the <sup>a</sup> promises of this life: It is a meanes to

to keepe off <sup>b</sup> *Indgements*, or in due time to remove them. *If affliction like a darke night overspread the upright, for their correction and tryall for a time, yet light is sowne for them, and in due time will arise unto them.* The upright cannot want health, wealth, friends, or any thing that can be <sup>d</sup> *good* for them. Moreover, this uprightnesse doth not onely provide well for a mans selfe, but if any thing can leave a blessing, and a good portion to his <sup>e</sup> *Children* and to his *Childrens Children*, Uprightnes will. The holy Ghost saith, the generation of the upright shall be blessed.

The spirituall blessings which belong to the upright, are manifold.

The upright man is Gods favourite, even his <sup>\*</sup> *delight*.

Hee is hereby <sup>c</sup> *assured* of his *Salvation*. For although an upright man may fall into many grievous finnes, yet <sup>d</sup> *presump-*

Chap. 12.

Section 3

<sup>b</sup> Psal. 91.9

10.14.

Psal 97.11

<sup>d</sup> Psal. 34.

9.10.

<sup>e</sup> Pro. 10.7

Psa. 112.2.

Motives to uprightnes taken from spirituall benefits.

<sup>\*</sup> Pro. 1.20

<sup>c</sup> Psa. 131.2

<sup>d</sup> Psal. 19.13

Chap. 12.

Section 3

ous finnes shall not reigne over him, he shall be kept from the great transgression, he shall never finne the sinne unto death; Yea, hee shall be kept from the dominion of every sinne.

Iob 19. 23,

25

Eph. 6. 14

By uprightnes a man is *strengthened in the inward man*, it being *d* that *Girdle* that buckleth and holdeth together the maine peeces of the complete armor: Nay, *it is that which giveth prooffe to every piece of that armour*, it strengtheneth the backe and loynes; yea, the very heart of him that is begirt with it.

Ecler. 29. 13

Mic. 2. 7.

Hee that is upright, *is sure to have his e prayers heard*, and to be made able to profit by the Word of God, and by all his holy Ordinances. *Do not my words (saith God) doe good to him that walketh uprightly?*

The upright mans services to God in prayer, hearing, receiving Sacraments, &c. though performed with much weakenesse and im-



imperfections, *shal* through Christ  
bee accepted of God. Nay, where  
there is not power, & the will of  
an upright man is taken for the  
deed; and where there is power  
and deed both, even there the  
uprightnesse and readines of the  
will is taken for *more than the*  
deed, according to that commen-  
dation of them, who were said  
not onely to doe, *but to be willing*  
a yeare agoe: For many do good  
things, which yet doe them not  
with an upright will, and ready  
minde.

6 The upright man hath al-  
wayes matter of boldnesse before  
men. He can make an Apologie  
and Defense for himselfe against  
the slanders of wicked men, and  
against the accusations of Satan;  
who are ready upon every slight  
occasion to bite him in the teeth,  
and say, he is an hypocrite, and  
that all which he doth, is but in  
hypocrisie; but hee can give all  
them the lye, that charge him

R 5

with

Chap 12.

Section 3.

2 Chr. 30.

18, 19, 20

& 2 Cor. 8.

42

2 Cor. 8, 10

Act 23. 1.

Act. 24. 14,

15, 16

Scudder, H.

Chap. 12.

Section 3

\* Iob. 31.  
35, 36.\* Iob 16. 19  
2 Cor. 1. 12

with dissimulation or hypocrisie. He knoweth more of his hypocrisie than they can tell him; he findeth fault with it, and accuseth himselfe for it, more than they can doe: yet this he can say, hee alloweth it not, he hateth it, and his hart is upright towards God. He careth not though \* *adversariet write a booke against him, Iob 19. 23, 24, 25.* He hath his defence; if men will receive it, they may; if not, he dareth to appeale to Heaven. For *his Record is on high*: Hee hath alwayes a *k wnesse both within him, and in Heaven* for him.

7. Vprightnesse is an excellent *Preventer*, and *Curer* of despair, arising from accusations of Conscience; even of a wounded spirit, of which *Salomon* saith: Who can beare it? For either it *keepeth it off. Iob 27 5, 6.* Or if it be wounded, this Vprightnesse in beleeving, and in willing to reforme and obey, is a most

most soveraigne meanes to cure and quiet it, or at least it will allay the extremitie of it.

Not but that an upright man may have trouble of minde, and that in some extremitie; but he may thanke himselfe for it, because he will not see & acknowledge that Vprightnesse which he hath, and doth not apply it, nor cherish it; which if he wold doe, there is nothing would answer the accusations of his accusing Conscience, nor bring more feeling comfort to the soule sooner or better than this will.

8 The Vpright man hath an Holy boldnesse with God. When Abimelech could say, *In the integrity of my heart, and innocencie of my hands I have done this*; he had boldnesse to expostulate and reason his case with God. An upright man in his sicknesse, or in any other calamity; yea, at all times, when he needeth Gods helpe, can bee bold to come before

*Gen. 20. 5.*



Chap. I 20

Section 3

\* Isa. 38.3

\* Nehe 1.2

22

\* Pl. 37.37

fore G O D notwithstanding his sinne that hangeth so fast on, his originall sinne, and his many great actuall transgressions. So did Hezekiah upon his death-bed (as he thought) saying, \* Remember O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done good in thy sight. So did Nehemiah, saying, <sup>a</sup> Remember mee O my G O D concerning this, and spare mee according to the greatnesse of thy mercy. This Vprightnesse giveth boldnesse with God, but without all Presumption of merit, as you see in good Nehemiah.

9 Lastly, Whatsoever the upright mans beginning was, and whatsoever his changes have bin in the times that have gone over him, both in the outward and inward man in his progresse of Christianity; mark this, <sup>b</sup>his end shall be peace. The last, and everlasting part which he shall act indeed,

deed, and to the life, *is overla-  
sting happinesse.*

*Chap. 12.*

*Section 4.*

*Pro. 28. 18*

And, to contract all these mo-  
tives into a short, but full summe,  
*The Lord is a Sunne and Shield.*  
*The Lord will give grace and glo-*  
*ry. No good thing will hee with-*  
*hold from them that walke up-*  
*rightly.*

*Psal. 84. 11*

#### SECTION 4.

*Touching meanes to subdue  
Hypocrisie, and to nou-  
rish uprightnesse.*

**I**T remaineth now that you  
should know by what meanes  
you may abate and subdue hypo-  
crisie; and may get, keepe, and  
increase this grace of upright-  
nesse.

First, you must, by a due and  
serious consideration of the dis-  
swayes from hypocrisie, and  
motives to uprightnesse, *worke  
your*

Meanes a-  
gainst hy-  
pocrisie,  
and for  
uprightnes

Chap. 12.

Section 3

\* Isa. 38.3

\* Nche 13.

22

\* Pl. 37.37

fore GOD notwithstanding his sinne that hangeth so fast on, his originall sinne, and his many great actuall transgressions. So did Hezekiah upon his death-bed (as he thought) saying, \* Remember O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done good in thy sight. So did Nehemiah, saying, <sup>a</sup> Remember mee O my GOD concerning this, and spare mee according to the greatnesse of thy mercy. This Vprightnesse giveth boldnesse with God, but without all Presumption of merit, as you see in good Nehemiah.

9 Lastly, Whatsoever the upright mans beginning was, and whatsoever his changes have bin in the times that have gone over him, both in the outward and inward man in his progresse of Christianity; mark this, <sup>b</sup>his end shall be peace. The last, and everlasting part which he shall act indeed,



*in holy Security and Peace.*

373

deed, and to the life, *is overtaking happinesse.*

*Chap. 12.*

*Section 4.*

*Pro. 28. 18*

And, to contract all these motives into a short, but full summe,  
*The Lord is a Sunne and Shield.*  
*The Lord will give grace and glory.*  
*No good thing will hee withhold from them that walke uprightly.*

*Psal. 84. 11*

#### SECTION 4.

*Touching meanes to subdue  
Hypocrisie, and to nourish  
uprightnesse.*

**I**T remaineth now that you should know by what meanes you may abate and subdue hypocrisie; and may get, keepe, and increase this grace of uprightnesse.

First, you must, by a due and serious consideration of the dissuasives from hypocrisie, and motives to uprightnesse, worke  
*your*

Meanes against hypocrisie, and for uprightnesse.

*Chap. 12.* your heart to a loathing and detestation of the one; and to an admiration, love, and hungry desire of the other. And withall by this means you must worke your heart to a resolution by the grace of God to be upright. This must first be wrought, for untill a man stand thus affected, & resolved against hypocrisie, and for uprightnesse, he will take no paines to be rid of the one, nor yet to get the other.

Secondly, you must be sensible of that Hypocrisie which yet is in you, and of the want of uprightnesse, though not altogether, yet in great part. For no man will boate cost and paines to remoove that disease wherof he thinketh he is sufficiently cured, though indeed he did judge it to be never so dangerous; nor yet for to obtain that good of which he thinketh that hee hath enough already, though hee esteeme it never so excellent.

Hi-

Hitherto both in the motives and meanes, I have indeavour'd to gaine the *will* to will and resolve to bee upright, and to be willing to use all good meanes to be upright. Now those meanes that will effect it, follow.

Thirdly, doe your best to root out those vices that beget and nourish Hypocrisie. Then plant in their roome those graces which will breed and feed uprightness.

The chiefe vices are *Ignorance*, and *unbeleefe*, *selfe-love*, *pride*, and an *irresolv'd & unsetled heart*, unstable and not firmly resolved what to chuse, whereby it wavers, and is *divided* between two objects, *dividing the heart between* <sup>to</sup> God, and *something else*, whether it be false gods, a mans selfe, or the world; whence it is, that the Scriptures call an hypocrite a man that hath *an heart and an heart*, one that is *double minded*.

The graces which breed and  
nou-

<sup>to</sup> Zeph. 1. 9

<sup>to</sup> 1am. 4. 8.



Chap. 12.

Section 4

The graces  
that breed  
& nourish  
uprightness

nourish uprightness, are, a right knowledge of G O D and of his will, and faith in him; Selfe-denyall, Humility, and lowly mindednesse; Stability, and onenesse of heart, and that to God-ward.

For, the more cleare light you can get into your minde, the more truth you shall have in your will.

2 Cor. 8 5  
10, 11

And when you can so deny your selfe, that you can quite goe out of your selfe, and first give your selfe to Christ, and unto God, then there will follow readinesse of minde, and heartinesse of will, to doe whatsoever may please God. Also the more humilitie you have in your minde, the more uprightness you shall have in your heart: For while the soule

P Hab. 2. 4

is lifted up, that mans heart is not upright in him, saith the Spirit.

Mat. 6. 22.

23, 24

Lastly, when your eye is single, and your heart one, and undivided, you wil not allow your selfe to be in part for God, and in part for Mammon, in part for G O D, and

Chap. 12  
Section 4

and in part for your *lusts*, whether of the flesh, or of the world, or of pride of life, you will not give your name and lips to God, and reserve your heart for the world, the flesh, or the Divell; But by your will, God shall be all in all unto you.

Fourthly, if you would be in earnest and in truth against sin, and for goodnesse, you must represent sinne to your thought; as the most hurtfull, hatefull, and most loathsome thing in the world; and must represent the obeying and doing of Gods will unto your mind, as the best, and most profitable, most amiable, most sweet, and most excellent thing in the world: Hereby you may affect your heart with a through vexation, and loathing of sinne, and with an hearty love and delight in Gods Commandements: If you doe thus, you cannot choose but shunne sin, and follow after that which is good, not in seeming onely, but indeed,

Gen. 39.9

Plal. 19.7,  
8, 11

Pl. 119.72.

Pl. 119.97

Scudder, H.

*Chap. 12*  
*Section 4*

indeed and in truth with all your heart. For a man is alwaies hearty, against what he deadly hateth, and for what he dearely loveth.

Fiftly, if you would be sincere, and doe all your actions for Gods glory, and for his sake, you must, by the light of Gods Word, and Workes, fully informe and perswade your selfe of *G O D S* Sovereignty and absolutenesse, and that, because he is the *first* absolute and chiefe good, he must needs be the *last*, the absolute and chiefe end of all ends. For he, that is *Alpha*, must needs be the *Omega*, of all things. Sith all things are of God, and sith hee made all things for himselfe; therefore you should, in all things you doe, be upright, intending *G O D S* glory as your principall and utmost end in all things.

Rev. I. 8.

Rom. II. 36

Rev. 4. 11.

*1* Cor. 10  
28. 31.

Sixthly, Consider oft and seriously, that how close and secret soever *hypocrisie* may lurke, yet it

*cannot*



*cannot be hid from the eyes of God<sup>s</sup>  
with whom you have to doe, and  
before whom you walke; & who  
will bring every secret thing to  
Iudgement.*

Wherefore take continuall notice, that you are in the eye of God that made your heart, who requireth truth of heart, who perfectly knoweth the guile or truth of your heart. This will much further your uprightnesse; for who can dare to double and dissemble in the presence of his Lord, and Iudge, who knoweth his hollownesse and dissimulation better than himselfe?

Seventhly, *Knite your selfe more and more strongly unto your head Christ Iesus, by all good meanes. Goe so out of your selfe, that you may every day be more and more in him. Wherefore grow dayly in faith and hope in him, whence as by Conduit-pipes, you shall more and more partake of his fulnesse, <sup>u</sup> even grace answerable*

Chap. 12

Section 4

r Heb. 4. 12

13.

f Eccle. 12

14.

\* Psal 94. 9.

10. 11.

Psal. 51. 6.

Phil. 3. 3, 9

10, &c.

u Ioh. 1. 12

16.

Chap. 12.

Section 4

Isa. 53. 9.

Iob. 15. 5

able to his grace in kinde, though not in full measure, for though you are not capable of the fulnes of the uprightnesse of Christ, in whole mouth was found *no guile*; Yet you shall have a measure of uprightnesse proportionable to your faith For as the *branch* partaketh more of the *vine*, so it draweth more sappe and beareth more good fruit.

Eightly, You must, with an holy jealousie of the deceitfulness of your hearts, *examine your selfe often*; not onely of what you have done, and now doe, but of the manner how, what moveth you, and why, as you may see before in the marks of uprightnesse. Lay your selfe oft to the rule of uprightnesse, scil. the will of God, and finding your selfe faulty, study, and assay to amend, and be upright, and that to the utmost of your power.

Ninthly, Exercise that measure of uprightnesse which you have,  
and

and be *more thankesfull* for the little you have, *than discouraged* as many are, because they have no more. If you finde your selfe upright, be abundantly thankesfull, and resolve to keepe and increase it by all meanes. *Keep your heart thus with all diligence*; then, as all other graces, so this of uprightness will increase in the using.

Tenthly, and lastly; use the meanes of all meanes, the *Catholicon* for all graces, which is *Prayer*. Thinke not to gaine uprightness by the power of your own might: but in the sense of your insufficiencie, repaire oft to *God* by prayer, event to him who made your heart, in whose hands your heart is, who best knoweth the crooked windings and turnings of your heart, who onely can amend & set straight your heart: Who, because he delighteth in an upright hart, and hath commanded you to seeke it in the humble

*Chap. 12.  
Section 4.*

*Pro. 4.23.*



*Chap. 13.**Section I.**Psa. 51. 10.**Psa. 119. 80.*

ble use of his meanes, will assuredly give it. Thus *David*; *Renew, O Lord, a right spirit within me*; And, *Let my heart be sound in thy Statutes.*

### CHAP. XIII.

*Of lawfull care, and of freedome from taking thought.*

#### SECTION I.

**N**OW when you have had a holy care to walke with **GOD** in uprightnesse, according to the foregoing directions: *It remaineth that you free your selfe of all other care, and that you rest holily secure in God: enioying your most blessed peace with him, according to that golden saying of the Apostle, Be carefull in nothing, &c. Philip. 4. 6, 7.*

For

For understanding hereof, know that the Greeke *Noune*, and *Verbe*, which signifie *care*, or *to take care*, are taken indifferently in *Scripture*, either for *lawfull*, or *unlawfull care*. Now because *unlawfull care* is more care than *GOD* requireth; Our last *Translators of the Bible*, whensoever there was neede to expresse a difference betweene it, and *lawfull care*, doe render it *Carefulnesse*, *to bee carefull*, or *to take thought*; As in this place, and *Matth. 6. 25. Matth. 10. 19. Luk. 10. 41. 1 Cor. 7. 32.* and elsewhere.

But when these words must be understood of a *Lawfull care*, they are translated *Care*, not *carefulnesse*, or *to be carefull*. As *1 Cor. 12. 25. 2 Cor. 11. 28. Phil. 2. 20. 1 Pet. 5. 7.* and elsewhere.

The *Care* which is Comman- ded, and *Carefulnesse* which is forbidden, differ thus;

*Care*

*Chap. 13.  
Section 1.  
Μερίμνα.  
Μερίμνα.*

Scudder, H.

## Chap 13

## Section 1

A description of lawfull Care.

Care is an act of wisdom, taking up the understanding faculties chiefly, whereby, after that a man hath rightly weighed what hee ought to doe, what not, what good hee is to pursue, and what evill is by him to be shunned, or removed; he, accordingly with more or lesse intention and eagernes of minde, as the things to be obtained or avoyded, are greater or lesse, is provident to finde out, and diligent to use lawfull and fit meanes, for the good, and against the evill, and that with all warinesse and circumspection; that hee may omit nothing that may further him, nor commit any thing that may hinder him in his lawfull designs; Which, when hee hath done, he resteth quiet, and careth no further, cast all care of successe upon God to whom it belongeth, expecting a good issue upon the use of good meanes, yet resolving, howsoever, to submit his will to Gods will, whatsoever the successe shall be.

Carefulnesse is an act of feare,  
and



and distrust, taking up not onely the head, but chiefly the heart, to the very avoiding and disturbance thereof, causing a man inordinately, and over-eagerly to pursue his desires, perplexing himself likewise with doubtfull and fearefull thoughts about successe.

Lawfull care may be called a provident care, and care of the head.

Carefulnesse may bee called a distrustfull care, a carking care, or a taking thought of the heart.

This provident care is not only lawfull, but necessary; For without it, a man cannot possibly be secure, nor can have hope of good successe.

This provident care is commended to you, in the examples of the most industrious, and most provident brute creatures: and in the examples of the most prudent men.

As of <sup>a</sup> Jacobs care of his safety,

Chap. 13

Section I

A description of carefulnes

Pr. 6.6, 7.8

<sup>a</sup> Gen cap. 32 & 33

Chap. 13

Section I

b 1 Chr. 22

2 Chr. cap.

2. &amp; 3. &amp; 4.

c 2 Col. 11

28.

d 2 Cor. 7.

11.

e 2 King. 4.

10.

f Pro. 30

13, &amp;c.

g 1 Cor. 7.

32, 34.

Luk. 10. 42

I Thes. 4.

11.

Eph. 4. 28.

b 1 Thes. 4.

12.

f Eph. 4. 3.

tie, how to escape the rage of his brother *Esau*. Of <sup>b</sup> *David* and *Salomon*, in preparing and building the *Temple*. Of <sup>c</sup> *Saint Pauls* care of the *Churches*; of the <sup>d</sup> *Corinthians* care and study to reform themselves; of the good <sup>e</sup> *Noble womans* care to entertaine the good *Prophet*; of the <sup>f</sup> *Good wives*, and good housewives care of well ordering and maintaining her Family. The like you have in the examples of the care of godly <sup>g</sup> *unmarried men and women*, whose care was how to please God, and that they might be holy both in Body and Soules and of *Mary*, who cared for that one thing needfull.

Moreover, you are *Comman-*  
*ded* this provident care, namely,

To *study* to be quiet, to be no busie body, not idle: but to labour in a lawfull calling, the thing that is good. Also to <sup>h</sup> *Walke* honestly towarde them that are without

To <sup>i</sup> *indeavor* so to walke toward God

Gods people that you keepe the unity of the Spirit in the bond of peace. To<sup>k</sup> provide for your owne. To<sup>l</sup> give diligence to make your calling and election sure. To<sup>m</sup> study to maintaine good workes. But amongst all, you are commanded<sup>n</sup> chiefly to seeke the kingdome of God and his righteousness, as the best meanes to rid you out of all unlawfull care.

The properties of provident care are these.

First, the *subject or seat* wherein provident lawfull care resideth, *is the head*; for that is the seat of understanding, wisdom, discretion, fore-cast; But carefulnesse is chiefly seated in the heart.

Secondly, *provident godly care* is alwayes about good and lawfull things, it hath a good object, and good matter to worke upon, and to be conversant about, propounding alwayes some good thing to bee the end, which it would

Chap. 13.

Section I

<sup>k</sup> 1 Iim. 5.8

<sup>l</sup> 2 Pet 1.5

<sup>m</sup> Tit. 3.8.

<sup>n</sup> Mat. 6.33

Properties  
of provi-  
dent Care,  
whereby it  
is differen-  
ced from  
carefulnes

Scudder, H.



Chap. I 30

Section I

o Rom 13.

14

p 2 Sam. 13

2

q 1 King. 21

r 2 Sam. 15

s Hest. 3.9.

t Dan. 6.5.

u Pro. 11.16

x 1 Sam. 20

I

y 1 Sam 24

z 3, 4, 5, 6, 7

A 1 Sam. 6.

10, 11

compasse. It is *not* a care about evil, as how to *make* provision for the flesh to fulfill the lusts thereof, like the *Carefulnesse* of Amnon to defile his Sister Tamar, nor like *Ahabs* and *Iesabels* carefulnesse for *Naboths* Vineyard and life. Nor yet like *Absoloms* carefulnesse, how to usurpe his Fathers Kingdome; nor like *Hammans*, how to destroy the *Jewes*, nor like the carefulnesse of *Darius* Princes, how to entrap *Daniel*; Neither is it like the carefulnesse of those of whom *Salomon* speaketh, *who cannot sleepe unlessse they doe mischief.*

Thirdly, *This* holy provident care maketh choyce onely of lawfull meenes, to obtaine that lawfull thing which is cared for. *David* had care of his owne life; therefore he gat intelligence from *x* *nathan* of *Sauls* evill purposes towards him; He did *yslie* and hide himselfe from *Saul*; but would by no meanes lay violent hands

upon

*upon his anointed Lord and King;* though he had faire opportunities, and strong solicitations to kil him, he falling twice into his power, and was earnestly called upon by his servants to dispatch him.

*Chap. 12.  
Section 1*

Observe likewise *Jacobs care* to save himselfe, and all that he had, from the fury of his brother *Esaü*; he used onely apt and lawfull meanes. For though a mans intention be never so good, and the thing cared for be good, yet if the means to get it be unlawful, that care is naught. To care how to provide for your selfe, and for yours, is in it selfe good & needfull; but so to care, that you run to unjust and indirect meanes, it maketh it evill. *To care how to be saved, is an excellent care*, but when you shall seeke to attaine it by wayes of your owne, or of other mens inventions: as by Idolatrous worship, and voluntary Religion; or looking to be sa-

*Gen. 32.*

*Gen. 33.*

Chap. 13

Section 1

Col. 2. 18.

&amp;c.

Rom. 3. 7, 8

a 1 Tim 5.  
23.

ved by your owne workes, by Purgatorie, Popes Pardons, and Indulgences, as the *Papists* doe, *this is a most sinfull carefulesse.*

To care how to bring glory to God is the *best care*, but if any man, for to procure it, use lying for God, or any other unlawfull meanes, it is an *unholy care*.

Fourthly, This provident holy care is a full, and impartiall care, even, of all things belonging to a mans care. It is not such a care of the body and state, as can fetch neglect of the soule. Neither is it such a care of the soule, as it wick neglect of the body, life, state, or name. It is not such a care of the privat, as to neglect the publike good, or of the publike, so as to neglect the private. It extendeth it selfe to whatsoever God hath committed to our care, both for ourselves and others. Those who care onely for themselves, & for the things of this life, *sinne in their care.* Likewise those who seem to care onely



*Chap. 13.  
Section 1*

onely how to please God, and to save their soules, yet wittingly or carelesly neglecting their bodies and affaires of their families belonging to their place, or the comon good of others in Church or Common-wealth, all these are *partiall, and doe sinne in their care.*

All worldlings and selfe-loving men offend in the first kinde. All superstitious, & indi'creetly devout men offend in the second kinde: As not onely Papists in their Popish cloystering up men and women, and in their whipping and cruell macerating their bodies, and in their penitentiary Pilgrimages, and in other acts doe, *b not sparing the body*; but also all such, who for devotion sake neglect the necessary duties of their particular calling.

Fifthly, *Care of providence, is a discreet and well-ordered care*; It putteth difference betweene things more or lesse good, and between things necessary or not

*b Col. 2. 23*

Scudder, H.

Chap. 13.

Section I

Exod. 32.

12. 32

Rom. 9. 3.

Luk, 10. 42

\*Mat. 6. 33

1 Pet. 1. 5

necessary, between things more necessary, and lesse necessary. In all things it would keepe *first due order*, then *due measure*. First, *caring most for G O D s glory*, as *c Moses*, and *d Paul* did, who cared more for the glory of G O D than for their own lives and honours, yea, if they had beene put to it, than for their owne salvation. Next, it *careth for that one thing needfull*, how the soule may be saved in the day of the LORD. As any thing is best, or more needfull for the present, that is cared *\* first, and chiefly* for. If all cannot bee cared for, the lesse worthy things, the lesse necessary for the present, & those things to which a man is least bound, shall be omitted.

Secondly, As provident care doth through discretion keepe due order, for it is an ordinate care, so it *keepeth due measure*, seeking Spirituall and Heavenly things with *more diligence and zeale*

zeale than those that bee temporall and earthly; caring for the things of this life with great moderation, without eagernesse, and greedinesse of desire, alwaies proportioning the care to the goodnes and worth of that which is to be cared for. Now because the world is to be loved and used as if we loved and used it not, it being of little worth in comparison: therefore the cares about it in comparison of the best and most necessary things must bee, as if you cared not.

Then cares of the things of this life are inordinate and immoderate, when they will not give men leave to take the comforts and naturall refreshings of this life, as sleepe, meate and drinke, and other needfull and lawfull recreations: but especially when they hinder them from exercise, & profitable use, or due performance of religious duties.

2. Secondly, when they are first  
S 5 and

Chap 13.  
Section 1.

1 Cor. 7.  
31, 32

What cares of this life are inordinate.  
Eccl. 5. 12

1 Mat. 22. 5  
3 Mat. 13.  
21, 32  
Ezek. 33.  
31, 32  
Mat 6. 25

Scudder, H.



*Chap. I 3.*  
*Section I*

*Pro. 28. 20*  
*22.*

*and chiefe in a mans thoughts, the minde alwayes running upon them.*

3. When they cause a man (out of his over-much haste to be rich and to enjoy the world) to use unlawfull and indirect meanes, or to enter upon dealing and trading beyond his skill, stocke, and meanes well to manage the same.

4. When they cause a man so to minde his worldly businesse, that he thinketh nothing well done, or safe, if his eye or hand be not in it, and if it be not in his owne custody; albeit there is cause why others should be used, and intrusted with it.

Sixthly, *this holy provident care knoweth, as about what, and how, so how farre to care.* It knoweth its limits how farre to goe, and where to stay. Namely, when it hath chosen a lawfull object to bee conversant about, and hath found out and used lawfull meanes,

*2 Tim. 1. 12*

meanes, and applyeth it selfe to one thing as well as another, in due order and measure, it stayeth there, caring no further ; but waiteth patiently *G O D S* pleasure for good successe, casting all care of event and successe upon God by prayer and supplication with thanksgiving.

*Psal. 37 7.*

**SECTION 2.**

*Of Carefulnesse and taking  
thought.*

**B**Y all that hath been written in the former Section, you may see that although you may and must care for many things, according to the directions there given ; yet you must as the *A-  
postle* saith, Be careful in nothing.

This is now the point to be insisted on ; *God would have none of his servants and children to care*  
inor-

Chap. 13.

Section 2

Gods chil-  
dren shold  
not take  
thought,  
or be care-  
full.

Plal. 37.5.

Mat. 6.25

28.3, 34

*inordinately about any thing, nor yet, (when in obedience to his Commandement, and due observance of his providence, they have diligently used lawfull means for things lawfull and haveable) that they should care at all about the issue or successe. Hee would not that they should suffer their minds to hang in doubtfull suspence and feare there-about; but would that they should roule themselves and their affaires upon him; whether it be in the matter of their soules, or bodies, of the things of this life, or of that which is to come. God freeth them from all carefulnesse, and would that they should free themselves there-from.*

*God would have you use all good meanes for this life, but without taking thought for to-morrow about what you shall eat, what you shall drinke, what you shall put on; or what shall become of you and yours another day.*

He



He would not have you to be so distrustfull of him, as to take the care of afterward, the care of successe from him upon your selfe, eating out your heart with *doubt* and feare till you find it. But his wil is, that when you have done what you can, with a chearefull and ready mind, that you should leave the whole matter of good, or ill successe to *his care*.

In like manner, *G O D* would have you to use means to save your soule : but when you have so done, and continue so to doe ; he would have you care no further. He would not have you to doubt and feare that all shal be in *vaine*, and to no purpose, or that you shall not be saved notwithstanding. He would not that you should discourage and enfeeble your heart \* *by taking thought* about the issue of any trialls and temptations that may befall you before they doe come, for, that is *vaine*, nor yet when they doe come,

*Chap. 13.*

*Section 2.*

Luk. 12.22,  
29

Psal. 55.22

1 Pet. 5.7

Psal. 73.13

\* Mat. 10,  
19

Mat. 24.6.

Chap. 13.

Section 2

come, for, that is *needlesse*.

In such cases you need onely to serve Gods providence in the use of the present meanes of Salvation, gaining as much grace and strength as you can against such times, improving that grace and strength which you have in such times of tryal: but touching *successse*, either how much grace and comfort you shall have, or when you shall have it, and whether you shall hold out in tryall in the evil day, or be saved in the end; you must not trouble your selfe through doubtfull and distrustfull feares: You must trust God with these things also.

Ioh. 14. I.  
27.

For our Saviour prohibiteth his Disciples all trouble, that might arise through feare of ill *successse* in the profession of Christianity.

a 2 Tim. I.  
12.

And S. Paul caseth himselfe of this trouble and feare, committing his soule, and the issue of all his tryals unto God, (saying,  
a I know whom I have trusted, and

*I am assured that he is able to keepe that which I have committed to him against that day.)* He is confident in God for good successe in his whole Christian warfare: so should you.

Now to dissuade you from all carefulnesse, and to perswade you to rest secure in God touching the particular events of all actions, and touching the finall and happy event and good successe of your Christian profession: Consider these reasons, (1) shewing, why you should not care eagerly and inordinately for earthly things: (2) Why you should not take thought about any thing, whether earthly, or heavenly.

First, informe your self thoroughly, that *all earthly things are of little worth,* <sup>b</sup> *very fading,* and transitory, likened, when they are at best, to the <sup>c</sup> *flower of grasse.* Wherefore they cannot be worthy of your carefull toyle, or caring

Chap. 13.  
Section 2  
2 Tim. 4. 6,  
8. 18.

Dissuasives  
from Care-  
fulnesse.

Why no  
man should  
be carefull  
about  
earthly  
things.  
<sup>b</sup> Ioh. 2. 17  
<sup>c</sup> 1 a 40 6.  
Iam 1. 10,  
11.



Chap. 13.

Section 2

<sup>d</sup> Pro. 23. 5.

Ps. 17. 13, 14.

<sup>e</sup> 1 Tim 6. 9<sup>i</sup> Mat. 12. 5Luke 14.  
18, &c.<sup>i</sup> Mat. 13. 22<sup>i</sup> Ezc. 33. 31<sup>k</sup> 1 Tim. 6.

10.

king about them. It is extreame folly for man being indued with reason to set his minde upon that which is little or nothing worth in comparison, nay which (as Salomon calleth riches) <sup>d</sup> is not, which is but of short continuance, and onely for bodily use, while he hath it: which also is cast, by God, unto the wicked, even to his enemies, rather than upon the godly.

Secondly, *Inordinate and immoderate care of earthly things is exceeding hurtfull*: For besides that it breedeth many <sup>e</sup> foolish and hurtfull lusts, which drowne men in perdition: it doth hinder the care of things spirituall and heavenly. It causeth, that either a man shall <sup>h</sup> not come at all to the means of Salvation, or if he come to the Word, Prayer, Sacraments, good company, and good conference, it causeth him to <sup>i</sup> depart without spirituall profit. It will cause a man to <sup>k</sup> erre from the faith,

*faith, and to be altogether unfit for death, and unprepared for his latter end. For when any one part draweth more nourishment to it selfe then it ought, some other parts must needs be hindred in their growth: And when the strength of the ground is spent in nourishing weeds, tares, or corn of little worth, the good wheate is pulled down, choaked, or starved. He whose cares are too much about the earth, his care will be too little for heaven.*

Next, Consider the reasons: Why you must not care at all about successe of your lawfull indeavours, any more then by Prayer to commend them to God.

First, because it is to *usurpe upon Gods peculiar right, & to trench farre into Gods prerogative divine; taking his sole and proper work out of his hands: For<sup>1</sup> care of successe, and of what shall be hereafter, is proper to God.*

Second-

Chap. 13  
Section 2

Phil. 3. 19.

Why man must not care at all about successe in any thing.

<sup>1</sup> 1 Pet. 5. 7.

Chap. 13

Section 2

m Pl. 127.2

n Luk. 12.

25, 26.

Mat. 5. 36.

o Mat. 6 34

p Mat. 6 26

30, 32.

Secondly, <sup>m</sup> It is a vaine and bootlesse thing (when you have diligently used lawfull meanes for any thing) to take thought for successe. For <sup>n</sup> who can by taking thought, adde any thing to his stature, or make one haire white or blacke. Vnderstand the like of all other things.

Thirdly, <sup>o</sup> every day bringeth its full imployment with it, together with its crosses and griefes; so that you shall have full work enough for your care to endeavour to doe the present dayes worke boldly; and to beare each present dayes affliction fruitfully, and patiently; you have little reason therefore to eat out your heart with taking thought of future events, and of what shall be to morrow.

Fourthly, It is altogether needlesse to take thought about the successe of your actions, for <sup>p</sup> successe is cared for already by God; One whose care is of more use, and better consequent than yours can be.



*Chap. 13*  
*Section 2*

be. You are cared for by one, who loveth you better than you can love your selfe, who is wise, and knoweth what is better for you, and what you most need, better than your selfe; who is alwaies present with you who is both able and ready *& so doe exceeding abundantly* for you, *above all that you can aske or thinke*: even God, who careth for meaner creatures than you are, who also is your *G O D*, your heavenly Father, of whose care you have had happy experience, who in times past cared for you when you could not care for your selfe, *who hath kept you in, and from your mothers belly, who, before you were, ordained you to Salvation.* Who in due time gave his only begotten Sonne for you, and to you, as appeareth in that now he hath given you faith & hope in him, & love to him. It is your God and Father who hath *com-manded, that for the present, and for*

*9 Eph. 3. 10*

*Psa. 22. 10.*

*Rom. 8. 32.*

*1 Pet 5. 7.*

*2 Psa. 55. 22*

Chap. 13.

Section 2

Rev. 3. 8. 10

\* Psal. 37 5

for hereafter, you should cast your care and burthen on him; having withal made many gracious promises, that he will care for you, that he will sustaine you, and that hee wil bring your waies to passe. What wise man will clogge himselfe with needlesse cares?

Fittly, *Carefulnesse* and taking thought of successe proceedeth from base and cursed causes, namely, from ignorance of God, & from unbeliefe and distrust of God in whomsoever this sinne raigneth: hence it was that the <sup>b</sup> Heathen abounded in this sinne. And by how much this *Carefulnesse* is in any (though it raigne not) by so much he may be said to be of little sound knowledge, and of little faith.

<sup>b</sup> Mat. 6. 32<sup>c</sup> Mat. 6. 30

Sixtly, *Carefulnesse*, and hanging in doubtfull suspence about successe in any your lawfull indevours, (be it whether you or yours shall prosper, or whether, you shall profit by the meanes of

*Chap. 13.  
Section 2.*

of grace, or whether you shall be saved in the end) doth produce many dangerous and mischievous effects.

First, *It will cause you to neglect provident care to use the meanes of this life, or of that which is to come,* according as you doubt of successe in either, or if you neglect them not utterly, yet you shall have no heart to go about them. For those that goe about others workes, usually neglect their owne, so you will be apt to leave your owne worke undone, when you take Gods worke out of his hands: And who is hee that can take paines about that which he feareth wil be to no purpose, and will be labour lost?

Secondly, *you will be ready to use unlawful means for anything when you doubt of succes from lawful.*

Thirdly, *Taking thought doth divide, distract, over-loade, weare and waste the heart and spirits, nothing more.*

Fourthly

The evill effects of caring about successe in any thing.

2 Kin. 6. 33

1 Gen. 12.

11, 12, 13.

1 Gen. 16. 2

1 Gen. 27.

5. 19.



Chap. 13.

Section 2

Rev. 3. 8. 10

\* Psal. 37 5

for hereafter, you should cast your care and burthen on him; having withal made many gracious promises, that he will care for you, that he will sustaine you, and that hee will bring your waies to passe. What wise man will clogge himselfe with needlesse cares?

Fittly, *Carefulnesse* and taking thought of successe proceedeth from base and cursed causes, namely, from ignorance of God, & from unbeliefe and distrust of God in whomsoever this sinne raigneth: hence it was that the <sup>b</sup> Heathen abounded in this sinne. And by how much this *Carefulnesse* is in any (though it raigne not) by so much he may be said to be of little sound knowledge, and of <sup>c</sup> little faith.

<sup>b</sup> Mat 6, 32<sup>c</sup> Mat. 6. 30

Sixtly, *Carefulnesse*, and hanging in doubtfull suspence about successe in any your lawfull induvours, (be it whether you or yours shall prosper, or whether, you shall profit by the meanes

of

**Chap. 13.  
Section 2.**

of grace, or whether you shal be saved in the end) doth produce many dangerous and mischievous effects.

The evill effects of caring about success in any thing.  
2 Kin. 6. 33

First, *It will cause you to neglect provident care to use the meanes of this life, or of that which is to come, according as you doubt of successe in either, or if you neglect them not utterly, yet you shall have no heart to go about them. For those that goe about others workes, usually neglect their owne, so you will be apt to leave your owne worke undone, when you take Gods worke out of his hands: And who is hee that can take paines about that which he feareth wil be to no purpose, and will be labour lost?*

1 Gen. 12.  
11, 12, 13.  
1 Gen. 16. 2  
1 Gen. 27.  
5. 19.

Secondly, *you will be ready to use unlawful means for anything when you doubt of succes from lawful.*

Thirdly, *Taking thought doth divide, distract, over-load, weare and waste the heart and spirits, nothing more.*

Fourthly

Chap. 13.

Section 2.

Fourthly, You can never be thankfull to G O D for anything whereof you feare that you shall have no good successe.

Fiftly, This taking thought and plodding about successe with doubtfull feare, will deprive you of the comfort of all those good things you have had, and which now you doe enjoy.

Sixtly, nothing will bring ill successe unto you (sooner than to betaking thought, and be troubled about what may be. For when any man shall (notwithstanding the experience hee hath had, or might have had of Gods power, love, care, and truth of his promises) yet distrustfully care so far, as not to content himself with his own worke, so far as provident care lea-  
deth him; but also will take Gods worke, and the burthen of his worke upon himselfe, caring about successe, which onely belongeth to God, and which God onely can doe and beare; this folly and  
pre-



presumption doth so much provoke *God*, that it causeth him out of his wise Iustice to cease caring for such a one, *leaving him to his owne care*, and to his wit, friends, or any other earthly helpes, to make him by wofull experience see, & feele, how little any, or all these, without *G O D* can availe him. Nay, it causeth *God* not onely to withdraw his owne helpe, but the helpe of all things whereon such a man doth relye; and which is more, causeth them instead of being for him, to be utterly against him. Is it not just with *God*, that whosoever will not be beholding to *God* to beare their burthen, but will take it up and beare it themselves, should be made to beare it alone, to the breaking of their back, or at least to be much bowed and crushed under it?

Wherefore all these things waighed, I returne to the exhortation, or conclusion before pro-

Chap. 13

Section 2

Psal 55.2

propounded, viz. *Rowle your selfe and your affaires upon God. Cast all your care on God, be carefull in nothing.*

Oh! How happy are we Christians if we did but know, or knowing, would enjoy our Happinesse.

We are cared for in every thing that wee need, and that can bee good for us; We may live without taking thought, or care in any thing. Our worke is onely to study and indevor to please God, walking before him in sincerity, and with a perfect heart; then we

1 Cor. 7.35

may cleave to him, and rest on him both for our bodies and soules without feare or distraction. GOD is

Exod. 6.3.

Al-sufficient, and all in all to such, he is known by his name *Iehovah* to such; even to bee the being, and the accomplisher of his promises to them. If we shall wisely and diligently care to doe our work, we, serving so good and so able a master, need not care for our wages. If we would make it

our

our care to obey and please so good, and so rich, and bountifull a Father; We need not be careful for our maintenance here, in our minority and non-age, nor yet for our eternall inheritance, when we shall come to full age. We In this holy security and freedome from Carefulnesse (if wee were not wanting to our selves) might live in an heaven upon earth; and that not onely when wee have meanes (for even then our securitie is in God, not in the meanes) but when to the eye of flesh we have no meanes: For God is above, and more than all meanes.

That you may leave carking, and be brought to cast all your care on God.

(1) Deny your selfe and your owne<sup>m</sup> wisdom, bee not wise in your owne conceit, nor presumptuous of your wit, skill, or meanes.

(2) Get sound knowledge, faith, hope,<sup>n</sup> and confidence in God; live

T

by

Meanes to be free from carefulnes  
<sup>m</sup>Pro. 23.4

<sup>n</sup> Ro. 8.32.



Chap. I 3.

Section 2

° Heb. 10.

38, 39.

p Ios. 1. 5.

9 Heb 13. 5

r Rom. 8. 28

1 Gen. 22. 8

1 Gen. 12.

11.

1 Gen. 16. 2

by faith, ° beleeving, to the preservation both of body and soule.

Get not onely faith in his promise; but in his providence also.

When you shall see no way or meanes of having the good you desire or of keeping you from the evill which you feare, or of delivering you from the evill you feelee, then call to minde not onely the promises of God, viz.

p I am with you, 9 I will not leave nor forsake you, and r All things worke together for good, and many such like, but beleeve also that God will provide meanes to bring to passe what he hath promised, though yet you see not how.

When you can say with faithfull Abraham, f God will provide you shall be out of feare and doubt.

But if (with t Abraham, in the case of the promise of issue of his body, in whom the Nations of the earth should be blessed) you beleeve Gods promises in the maine, but not Gods providence in the

*Chap. 13  
Section 2*

*the meanes, then you will be so fearefull, doubtfull, and carefull, that of your selfe, or by others sollicitations, you will readily find out, and use unlawfull meanes to obtaine the thing promised, as he did when he went in to Hagar; or to faint in waiting, as many others have done. For we see the like in "David, when he had faith in Gods providence, he could say of Saul; The Lord shall smite him, or his day shall come to aye, or he shall descend into the battell and perish. The LORD forbid that I should stretch forth mine hand against the Lords annointed. But when he doubted of Gods providence, then he saith, " I shall now perish one day by the hand of Saul.*

*" I Sam. 26  
10, 11.*

*" I Sam. 27  
1,*

*( 3 ) Give all diligence to make your Calling and Election sure; For when you know assuredly, that G O D is your heavenly Father, and Christ Iesus your Redeemer, and that you are of his family, having your name writ-*

*Chap. 13.**Section 2**1 Iohn 14.**1,2*

*ten in heaven, you then shall easily free your heart from being troubled with feare and carking care, being sure that your heavenly Father and Savior doth care, and will provide for you.*

*(4) Lastly, you must oft-times actually ca<sup>n</sup> your care on GOD, by making your requests known to GOD by prayer, and supplication for what you would have, being heartily thankful for what you have had, now have, and hope to have hereafter. Then the peace of God which passeth all understanding, shall keepe your heart and minde from vexing thoughts, and heart-eating fears, and that, in and through Christ Iesus, of which peace I intend next to speake, and with it shall end these directions.*

*Phil. 4.6,7*

C H A P.



CHAP. XIII.

Chap. 14.

Section 1

*Of Peace of G O D.*

SECTION I.

*Of Peace in generall, and of  
the kindes of it.*

**T**Hat you may be perswaded to walke before God in uprightness in all wel-pleasing, and to live without taking thought about any thing, casting your care on G O D according to the former directions: God hath assured you that *peace shall be upon you, even that peace of God which passeth all understanding, which shall keepe your hearts and minds through Christ Iesus, if you thus doe.*

Gal. 6. 16.

Phil. 4. 6, 7

*Peace and quiet is most desirable. All things that have motion desire it as their perfectiō; bodily things enjoy it by their rest in their places: reasonable things en-*

Chap. 14.

Section I

joy this peace in the quiet of their minde and heart, when they have their desires satisfied, being freed from such opposition as might disquiet them.

What  
peace is.

*Peace* is a true agreement and concord betweene persons or things, whereby not onely all enmitie is laid downe, and all crossing and doing each other harme is forborne; but all amitie is entred into, and all readinesse of communicating, and doing good to each other is shewed.

*Naturall peace*, consisting of the harmony and good agreement of the severall parts of mans body, *Domesticke and Civill peace*, consisting of amitie and good agreement of persons in a familie or State, is of great price, and very much to be desired, for the exceeding great benefit which it bringeth to the body, family, and state. But the *peace* of which I am to speake, (which is pro-

promised to all which walk with God according to the <sup>a</sup>rule of faith, and of the *new creature*, casting their care on God) exceedeth all other peace, as far as the *soule, heaven, and eternitie* exceedeth the *body, the earth, and a moment of time*. Which will easily appeare, if you shall observe by what motives and arguments the holy Ghost doth commend, and set this forth unto you, *Phil*, 4. 7. It hath its commendation above all other peace in three respects.

First, In respect of the *excellency of the person*, with whom and from whom it is, *namely, God*, therefore it is called *peace of God*; It is so called (1) Because it hath God for its object; it is a peace with God, (2) Because God by his Spirit is the author of it; it is peace from God, a peace which <sup>b</sup>God giveth, such a peace which the world neither can, nor will give.

T 4

Second-

*Chap. 14.*  
*Section 1*  
*a Gal. 6.*  
*15, 16.*

*Phil 4. 7.*  
Opened, wherein the peace of God is explained and magnified.

<sup>b</sup>*Ioh. 14. 27*

Scudder, H.



Chap. 14  
Section 1

Secondly, this peace is commended in respect of the unspeakable, inconceivable, and surpassing goodnesse and worth that is in it. *It passeth all understanding,* and this it doth, not onely because unsanctified men are meere strangers to it, and understand it not: but because regenerate men, to whom it belongeth, and in whom it is, even they (when God giveth them any lively feeling of it) finde it to bee such a peace, as they could not imagine it to be before they felt it. For they cannot so distinctly, and so fully conceive and comprehend the surpassing excellency of it, as by any meanes fully to expresse it. It rather taketh up the minde into an holy rapture, unto admiration of what it seeth, and of what it perceiveth is yet to be known beyond full comprehension, then possibly can be taken up, and bee distinctly and fully comprehended or expressed by minde

Chap. 14  
Section 1

1 King. 10  
4, 5, 6, 7

minde or tongue. It fareth with them that feele it in any speciall degree, as it did with the *Queen of the South*, when she saw *Salomons Wisdome*. Shee had a great opinion of *Salomons Wisdome* by that which she received by heare say, but when she saw it, she was stricken with such admiration, and was so taken up with it, that it is said, *shee had no more spirit in her*; his Wisdome was not on-ly more than her expectation, but more than her spirit was able throughly to comprehend, in so much that shee giveth over to seeke to finde the depth of it, but breaketh out into words of admiration, saying, *the halfe was not told her of Salomons wisdome, it exceeded the fame thereof*; So doth the peace of God. It being like the *dimensions of the love of Christ*, (the root thereof) and like the *ravishing joy of Christians* (the effect thereof) passing all full, and distinct knowlege, and

T 5

pas-

Eph. 3-18  
19

Scudder, H.

Chap. 14.

Section I

1 Pet. I 8.

1 Cor. 2. 10

2 Cor. 11.

32.

επεπεω.

passing all meanes of full and cleare expresseion, being as the holy Ghost also saith, *unspeakable*. This peace is included amongst thole other graces and gifts accompanying the Gospel, which are such as *eye hath not seene*, nor eare heard, nor hath entered into the heart of man, so as clearely to perceive them, or fully to expresse them.

Thirdly, This peace is commended in respect of the *excellent effect* thereof, which is a prooffe that it passeth understanding, namely, *it keepeth the heart and minde in and through Christ Iesus*.

This is a rare and most usefull effect on mans behalfe: For it supplieth the place, and office of a *Castle or strong Garrison* (as the Greeke word signifieth) to keep the principall *Forts of the soule* from being surpris'd, or annoied either by invasiō from without, or by insurrection from within.

The



The parts of man, which are kept by this peace of G O D, are the *heart*, and *minde*; by *heart* is meant the will and affections; by *minde*, the power of thinking and understanding. For *true peace of G O D* doth fill the *heart* with such Joy, Patience, Hope, and Comfort in beleevng, that it keepeth it from heart-eating, and heart-vexing griefe, feare, distrust, and despaire. It likewise filleth the *minde* so full of apprehension of Gods favors, fidelity, and love, that it maketh it rest secure in God, and to forbear to plod and beat the brain unnecessarily about any thing, keeping out the dominion of all carking and distrustfull thoughts.

The strength which this peace hath, whereby it keepeth the heart and mind as with a Garrison, is impregnable. It is derived from *Christ*, it hath it in & from *Christ*; The Text saith *through Christ*, that is, through the power of

Scudder, H.

*Chap. 14.**Section I**2 1 Pet. 1. 5*

of *Christs Spirit*. For as wee are kept by a *Faith* (from which this peace springeth) *as with a strong Garrison*, by the power of *G O D* to Salvation, readie to be revealed in the last time: so, by the same power of *Christ*, our *heartes and mindes* are kept by the peace of *God*, *as with a Garrison*, from discouragementfull, distractfull, distrustfull, and discomfortable thoughts in the meane time. For what is this *peace* else but a parcell of the object of our *Faith*, as wee apprehend it in *God* to usward, and the fruit of *Faith*, as wee feele it wrought in us by *God*.

This peace of *G O D* is twofold, or one and the same in different degrees.

The first is an *actuall* entring into, and *mutuall* imbracing of *Peace* betweene *G O D* and man.

The second is the *Manifestation* and *Expression* of this *Peace*.

The

**Chap. 14.**

**Section I**

The different sorts of peace of God.

The first is *when God and man are made friends* : which is, when **G O D** is *pacified* towards **M A N**, and when man is *reconciled* unto God, so that now God standeth *well affected* towards man, and man hath put off *Enmities* against God : which mutuall Attone-ment and Friendship, <sup>b</sup> *Christ Iesus the onely Mediator betwixt God and man*, hath by his satisfaction and intercession wrought for man, and by his *Spirit applieth* unto, and worketh in man. For untill this Attonement be made and applied, God, in his just Iudgement, and <sup>c</sup> *Hatred*, is an *Enemy* unto man for sin ; and man in his *evill minde*, and unjust Hatred, <sup>d</sup> is an *Enemy* unto **G O D** and unto all goodnesse through sinne.

This first Peace, is *Peace of God with man* inherent in God, working the like disposition of Peace in man towards God ; and is the fountaine from which the second floweth.

The

<sup>b</sup> 1 Tim. 2. 5

<sup>c</sup> Psal. 5. 5  
Rom. 5. 10

<sup>d</sup> Col. 1. 21



Chap. 14.

Section 1

The second kinde (or rather further degree) of Peace of God is the operation and manifestation of the former Peace, which is a peace of God in man wrought by the Spirit of God, through the apprehension that God is at peace with him.

• Rom. 5. 1

This Peace is partly and most sensibly in the Conscience, which is called Peace of Conscience, and may also be called peace of Justification, according to that; <sup>c</sup> Being iustified by faith, wee have peace with God, &c. And it is partly in the whole reasonable man, whereby the will and affections of the soule agree within themselves, and are subiect to the inlightned minde, conspiring all of them against the common adversary the flesh, which yet remaineth in every part, this may be called peace of Sanctification; according to that of the Apostle, <sup>f</sup> Being made free from sinne, and become servants of God, you have your fruit in holiness.

• Rom 6. 12

*Chap. 14.  
Section 1.  
Rom. 6. 19.*

*nesse.* This is the agreement of all the members to become servants to righteousness unto *Holinesse*. Not but there will be *warring* alwayes in our members, but it is not the warring so much of *one Member against another*, as the warring of the *Flesh* in every member *against the Spirit*, which also warreth against the flesh in every member. Which lusting and fighting of flesh against the spirit beginneth in man, as soone as the Spirit hath wrought the former *peace of Holines*, in setting each member into due frame and order.

Moreover, this *peace of Sanctification* consisteth in this, that albeit a Sanctified man must never be, nor ever is at peace with sin, so that it doth not assault and molest him, or that hee should subject himselfe to it, or have it absolutely subject to him in this life, yet hee hath a peace and quiet (after a sort and in comparison)

Chap. 14.  
Section 1  
& Rom. 6.  
14.22

parison) from sinne, is so much that he is freed from the & dominion and power of sinne to hurt him, or to reduce him to his former bondage unto sinne: Now, so farre as a man getteth a conquest over his lusts, that they are kept under, and forbear to assault and molest him, so farre he may be said to have this peace of Sanctification.

<sup>h</sup> A& 2.37  
Pro. 18.14

The *Conscience* when it is awake and stirring, and in the Act of enquirie, and of Inditing, accusing, & condemning man for sinne, doth withall <sup>h</sup> *Pricke*, Lash, Gripe, Sting, and Wound the heart with unutterable & unconceivable griefes, feares, and terrors, through the apprehension of Gods infinite, eternall and iust Wrath for sinne.

<sup>i</sup> Rom. 8.

1.5

Now, when GOD by his <sup>i</sup> Spirit giveth any true hope and assurance unto a man, that his iustice is satisfied concerning him through Christ, and that now all Enmi-

tie



*Chap. 14*  
*Section I*

Rom. 8.16

rie and Wrath is done away on Gods part ; and that hee loveth him in Christ with a *Free, Full, and Everlasting love*, hereby he *speaketh peace to the Conscience*, having done away all the guilt of sinne which before molested it through sense of Gods anger, and feare of punishment. Hence ariseth *peace and comfort in the Conscience*, which therefore is called *Peace of Conscience*. Thus the mind ceaseth to be perplexed, and, by faith in Christs death through the Spirit, becommeth quiet with an Heavenly tranquility, resting on the Word of promise, and according to the measure of cleare apprehension of Gods love in Christ, in the same measure the minde is at sweet agreement within it selfe, without <sup>k</sup> *feare or trouble*, and in the same measure hee hath peace of Conscience, flowing from the assurance of Iustification.

<sup>k</sup> Ioh. 14. 27

As

Chap. 14.  
Section I

<sup>1</sup> Eph. 6. 10

As soone also as a man beginneth *Actually to be at Peace with God*, his lusts doe *beginne to be at Warre with him*, rebelling against the *law of his minde*, which yet may by little and little be subdued and conquered, though not all lusts at any time, nor yet any one fully in this life; yet by vertue of the peace now made with God, if he wil improve it by seeking helpe of God, if withall he take to him the *Compleate armour* and doe fight manfully under Christs banner, he may so prevaile against them, that he shall be assaulted with fewer Temptations from his owne concupiscence than hee was wont; in so much that they do not so oft, nor so strongly assault him as in former times. Now so farre forth as the powers and faculties of man agree in their fight against sinne, and doe so subdue it, that it doth not assault and molest him, hee may be said to have *the peace of sanctification*.

The

The first peace whereby God is pacified, and is become propitious and gracious to man, is absolutely necessary to the very being of a Christian.

The second, which riseth from the manifestation of this Peace unto a man, and the sensible feeling of the operation of this Peace in man, is not necessary to the being of a Christian (at least in a sensible degree of it) but to the well-being of a Christian it is necessary. For a man may be in the favour of God, and yet be without the sense of this Peace in himself: Because this peace of Conscience doth not flow necessarily from the being in GODS favour, but from knowledge and assurance of being in his favour.

Now a man in many cases may loose for a time his sense of Gods favor, his faith being overclouded with feares and unbelief, as it was with David, after his adultery

Psal. 51. 12

12



*Chap. 14*  
*Section 1*

*Psal. 73. 23*

*2 Sam. 12.*

*13*

tery with *Bathsheba* and murder of *Uriah*, who yet was upheld secretly by his right hand, (*m as the Prophet was in another case*) by vertue of that first peace of *GOD*; yet, untill *GOD* did give him the sense and feeling of His loving Countenance, hee was without the second Peace, the peace of Conscience. Yea, though *God* by *Nathan* in the outward Ministry of his Word had given him assurance of *Gods* loving kindnesse, (saying) *The LORD hath put away thy sinne, thou shalt not dye.*

That first peace is absolute, and admitteth of no degrees.

The second, which floweth thence, both in respect of peace of Conscience, and in respect of good agreement of the powers & faculties of man within themselves, and of freedome from assaults and molestations either of *Sathan* from without, or from lusts within, is not absolute; but  
admit-

*Chap. 14.  
Section 1.*

admitteth of *severall degrees*. In the life to come this latter Peace shall be perfect: for then all believers shall be perfectly freed from all trouble of Conscience, & from all molestation of temptations; their victory shall be compleat. But in this life their Peace is but imperfect: It is true for *Substance*, but is *more or lesse*, as the light they have received is *more cleare or more dimme*: and as grace in them is more strong, or more weake.

For although mans *Iustification* is *absolute*, and admitteth not of more or lesse; yet the assurance of it, whereby a man hath peace of Conscience, is *more, or lesse*, according to the measure of his cleare sight and evidence of his faith. Hence it is that the deare children of God have interruptions and intermissions in their peace, having some times much peace, some times little or no peace; according as they have  
in-

Chap. 14

Section 1

intermissions in their assurance of Gods favour.

a Psal. 16.9

b Ps. 42.11.

c Ps. 31.22

d Psal. 77.7

e Psal. 69.3

\*Heb. 6.19

Thus it was with *David* and *Asaph*, sometimes his heart was quiet, and <sup>a</sup> his soule was glad in assurance that his soule should rest in Hope: at other times <sup>b</sup> his soule was cast down and disquieted in him, thinking that he was <sup>c</sup> cast out of Gods sight, fearing that <sup>d</sup> God would shew no more favour. Yea, he was so perplexed that hee did almost faint, <sup>e</sup> and his eyes failed with waiting for God. For sith the best assurance of beleivers is exercised with Combating against doubting, their truest and best peace must needes be assaulted with disquiet. And as it is with a Ship at anchor, so is the most stable peace of a Christian in this life, who hath his <sup>\*</sup> Hope as an anchor of his soule, sure and stedfast: who though he cannot make utter Ship-wracke, yet hee may be grievously tossed and affrighted with the waves and billowes of

mani-



manifold temptations & feares. Likewise though *peace of Sanctification be true*, yet it must needs be *more or lesse* according as any man groweth or decreaseth in holinesse, and as God shall please to give restraint to spirituall enemies, or power to subdue them more or lesse.

Now the whole *peace of God*, both in him to man, & from him manifested and wrought in man, doth *passe all understanding*, and serveth to keep the *heart & minde* of him that walketh with God and resteth on him *through Christ*.

This *Peace* is it which you must seeke for, and imbrace in beleeving, and if you would have true comfort and tranquillity in your minde, labore specially to get and keepe the *peace of a good Conscience*, which seemeth to be the peace that is chiefly, though not onely, intended in this Text.

S E C.

Chap. 14.  
Section 2.

## SECTION 2.

Concerning the excellencie of  
the Peace of God.

Reasons  
shewing  
the excel-  
lency of  
the peace  
of God.

• Heb. 13.  
20  
• Isa. 9. 6.

**T**Hat you may be induced to doe your best to obtain this Peace: Consider the excellency of it; you may conceive much of it by that which hath beene said in the opening of that Scripture, and by shewing the nature of that Peace, considering likewise the object, author, and use of it. But that you may better perceive that this Peace of God for worth and use passeth all understanding; Take these reasons in particular.

First, *That must needs be an excellent Peace which GOD will please to take into his holy Title, calling himselfe a God of Peace, calling <sup>b</sup> Christ the Prince of Peace.*

Secondly, *That peace must needs*

needes bee of infinite value, passing all understanding, for which Christ gave himselfe, paying the price of his owne most precious blood for it.

Chap. 14  
Section 2

<sup>c</sup> 1 Pet. 1.  
18, 19

3. Thirdly, This peace cannot but passe all Understanding, because the cause from whence it cometh, namely, <sup>d</sup> Christs love, and the effect which it worketh, namely, <sup>e</sup> ioy in the holy Ghost, doe as the Apostles affirme, passe knowledge, and are unspeakeable.

<sup>d</sup> Eph. 3. 18  
19  
<sup>e</sup> 1 Pet. 1. 8

4. Fourthly, This peace was that <sup>f</sup> first congratulation, where with the holy Angels saluted the Church at Christs birth, giving her joy in her new borne Husband, and Saviour. And it was that <sup>g</sup> speciall legacy which Christ Iesus did bequeath to his Church, leaving that as the best token of his love to it, a little before his death: Saying, My peace I leave with you.

<sup>f</sup> Luk. 2. 10  
11, 14

<sup>g</sup> Ioh. 14. 27

5. Fifthly, This peace is one of  
V the

Scudder, H.



Chap. 14.  
Section 2.

\*Rom. 14.  
17.

Pro. 18. 14

<sup>h</sup> Heb. 12.  
29.  
<sup>i</sup> Heb. 10.  
31.

the principall parts of the kingdome of GOD, which consisteth, as the Apostle saith, of Righteousnesse, \* Peace, and loy in the holy Ghost.

6. Sixthly, *By as much as the evils and mischiefes that come to a man by having God to be his enemy, which draweth upon him Gods Wrath, Iustice, Power, and all Gods creatures to be against him: And by as much as the grievousnesse, and intollerable anguish of a wounded Spirit passeth Vnderstanding; by so much the Peace of GOD, which freeth him from all these, must of necessity, passe all Vnderstanding.*

Now that it is a fearefull thing to have God to be an Enemy, it is said, <sup>h</sup> *He is a consuming fire,* and <sup>i</sup> *it is a fearefull thing to fall into the hands of the living God.* It appears likewise by Christs compassion and grieve for Ierusalem who neglected the time of making and accepting of peace with

*Chap. 14.*

*Section 2*

*Luk. 19. 41*

41.

with God; for he *Wept* over it and said, If thou hadst knowne, even thou, at least in this thy day, the things which belong to thy *Peace*; but now they are hid from thine eies. But what it is to have God to be an Enemy, is seene most fully by *Christs trouble and grieve in his Passion and Agony in the garden, and in the Extremitie of his conflict with Gods wrath on the Crosse*, when God shewed himselfe to be an Enemy, and did for mans sin powre on him the fiercenesse of his wrath. It made him, though he was God, being man, to sweat for very anguish, <sup>k</sup> *as it were drops of blood*, and to cry <sup>l</sup> *If it be possible let this cup passe*, and <sup>m</sup> *My God, my God, why hast thou forsaken me?*

<sup>k</sup> Luk. 22.

44.

<sup>l</sup> Mat. 26.

39.

<sup>m</sup> Mat. 27.

46.

Moreover; If you doe observe the complaints of such distressed soules that have had *terroure of Conscience*, (if you have not had experience thereof in your selfe) how that they were at their wits

V 2

end,

Scudder, H.

Chap. 14.

Section 2

o Act. 2. 37

p Psal. 51. 8

q Pla. 3. 2. 3

end, o pricked at heart as it were with the point of a speare, or sting of a Serpent, pained like men whose bones are broken and out of ioyne, making them to vore, and to consume their spirits for very heavinesse, then you will say that peace of conscience doth passe all understanding.

Seventhly, When God and a mans owne conscience is for him, and Gods grace in some good measure, hath subdued sinne and Satan in him, this draweth with it assurance that all other things (whose peace are worth having,) are also at peace with him. For, if God be for us, who can be against us. This peace must of necessity bring with it all things which will make us happie, even all things which pertain to life, godlinesse, and glory.

2 Pet. 1. 3

Isa. 9. 7.

Lastly, adde this, that as the worth and sence of peace of God is unutterable, and unconceivable, so the time of it is indeterminable,



*nable, it is everlasting, and hath  
no end. Consider this with the  
former, and it cannot be deny-  
ed, but that the peace of God doth  
every way passe understanding.*

*Chap. 15.  
Section 2*

CHAP. XV.

*Touching the removing of pre-  
sumption, an impediment  
to Peace.*

**I**F you would enjoy this hap-  
py Peace, you must first re-  
move and avoyd the *impedi-  
ments*. Secondly, you must use  
all helps and *furtherances* which  
serve to procure and keepe it.

I reduce the impediments un-  
to two heads:

First, A *false opinion and hope*  
*that all is well with a man; and*  
*that all shall be well with him in*  
*point of his Salvation, when yet*  
*indeed God is not reconciled to him.*  
Hence will follow a quietnesse  
V 3 of

The kind  
of impedi-  
ments which  
hinder  
peace.

Scudder, H.

Chap. 15  
Section 2

of heart, somewhat like to peace of Conscience, which yet is but a false peace.

Secondly, *Conselesse doubting, and false feare that a mans estate touching his salvation is not good; albeit God be indeed at peace with him; Hence followeth trouble and anguish of heart some-what like unto that of Hellish despaire, disturbing his true peace.*

Either of these doe hinder peace.

The first hindereth the *ba-ving*.

The second hindereth the *fee-ling and comfortable enioying of peace.*

It hath beene an old device of Satan when he would keepe a-ny man from that which is true, to obtrude upon him that which shall seeme to be true, but is false.

<sup>a</sup> Mat. 24. 5

<sup>b</sup> Mat. 24. 24.

Thus he did in the first <sup>a</sup> calling of the Jewes, and (to mee is more than probable) will doe at their <sup>b</sup> second calling. When hee saw they

they had an expectation of the *true Christ*, he, to divert and seduce them from the true Christ, setteth up *false Christs*. Even so in the matter of peace: If he can so delude men that they shall content themselves with a *false Peace*, hee knoweth that they will never seeke for that which is *true*. It is a common practice with the *Devill*, to endeavour to make all that are not in state of grace, to presume that they are.

Also such is his cunning and malice, that when any man is in the state of grace, he will cast all the doubts and perils hee can, to make that estate doubtfull and discomfortable, to *vexe* and to wearie him, if hee cannot drive him to *despaire*, knowing, that if he could drive him into, & hold him in utter despaire, he were as certainly in his power as if hee did presume. Now the *Heart* of man so farre as it is *Vnsanctified*, being *deceitfull above all things*,

2 Cor. 2. 7.  
11.

Jer. 17. 9

Scudder, II.



*Chap. 15.**Section 2*

is most apt to yeeld to *Satan* in both these cases. Whence it is that there are very many which bragge of much peace, and yet have least of it. And many feare they have no peace who yet have much of it.

Wherefore the Rule is, Beleeve not either your deceitfull heart, or the Devill, when they tel you either that you are in state of salvation, or in state of damnation: But beleeve the Scripture what it saith in either.

You may know when these perswasions come from your deceitfull heart, or from the Devil, thus,

First, If the meanes to perswade you to either be from false grounds, or from misapplication of true grounds.

Secondly, If the conclusions, inferred from either perswasion, be to keep you in a sinful course, and to keep you, or to drive you from God, as, to make you think that

alke,

Satan in  
ce it is  
which  
nd yet  
y feare  
no yet

leeve  
heart,  
el you  
of sal-  
ation:  
what

these  
ur de-  
Devil,

per-  
a false  
ation

ions,  
sion,  
urse,  
you  
hink  
that

*in holy Security and Peace.*

441

*Chap 15.  
Section 2.*

that you need not be so strict in  
godlinesse, or that now it is in  
vaine, or to late, too turne & seek  
unto God, then it is from Satan  
and from a deceived heart, and  
you must not beleieve them. But  
if these perswasions be from a  
right applicatiō of true grounds,  
and doe produce these good ef-  
fects, to drive you to God, in  
praise, or prayer, and unto a care  
to please God, they are from his  
gracious Spirit.

The false Peace and evill quiet  
Conscience doth arise from these  
three causes.

First, from \* *Grosse ignorance  
of the danger wherein a man lyeth  
because of sinne, whence follow-  
eth a blind Conscience.*

\* Eph 4.18  
19

Secondly, from *Groundlesse se-  
curity and d<sup>e</sup> presumption that all  
shall be well with him, notwithstanding  
that hee knoweth hee hath sin-  
ned, and knoweth that sinne is  
damnable; whence hee hath a  
deceyved Conscience.*

Whence  
presumpti-  
on & false  
peace doth  
arise.

\* Deut 29

18

V. 5

Thirdly,

Chap. 15.

Section 2

e Ier. 44.

16, 17.

f Isa. 57. 21.

g 1 The. 5. 3

h Isa. 28. 15

Deu. 29. 19

i Lu. 11. 21

Thirdly, from <sup>c</sup>Obstinacy through delight and custome in sin, whence commeth senselesnesse of Conscience, which is a seared Conscience.

Wheresoever any of these evils raigne, albeit God hath said <sup>f</sup>there is no peace to the wicked, that is, no true peace, yet such feare no evill; but promise to themselves peace and safetie, like those of whom the Prophet spake, who had <sup>h</sup>made a covenant with death, and with Hell were at an agreement; Yea, though they heare all the Curses against Sinners, which are in Gods booke denounced against them; yet will <sup>g</sup>blasse themselves in their own heart, and say they shall have peace, though they walke in the stubbornnesse of their hearts. But whosoever is thus quiet in himselfe through a false peace, it is a signe that <sup>i</sup>the strong man keepeth the house, and that, he (continuing in this fooles Paradise)

is



is not farre from <sup>k</sup> sodaine and  
fearefull destruction from the Al-  
mighty.

Whosoever therefore would  
have true peace of GOD, must  
beware of these three impedi-  
ments.

First, Hee must know and be  
thoroughly convinced that by na-  
ture, by reason of <sup>1</sup> Adams first  
transgression which is justly im-  
puted to him, and because of his  
owne \* *inherent wickednesse* of  
concupiscence, and of *actuell* sinnes  
of omission and commission,  
both in thought, word, and deed,  
he is in state of sinne and condem-  
nation, having God for his ene-  
mie, yea, is an <sup>m</sup> heire of wrath,  
and of eternall vengeance of H. I.  
fire: According to that of the A-  
postle; *All have sinned, and are  
become guiltie before G O D, and  
have come short of the glorie of  
God: Ignorance of danger may  
give quiet to the mind for a time,  
but it can give no safetie.* Is not  
he

Chap. I  
Section 2  
\* 1 The. 5. 3  
Deu 29. 20

\* Rom. 5. 2

\* Rom. 7. 18  
Ps. 51. 3. 5.

\* Eph. 2. 3.

Rom. 3. 19.  
23.

*Chap. 15.**Section 2*

he foolishly secure that maketh himselfe merry in a ruinous house, not knowing his danger, untill it fall upon him? Whereas, if he had known it, he should have had more feare and disquiet; but should haue beene in lesse perill.

Grounds of  
falle hopes  
discove-  
red, & re-  
moved.

Secondly, let no man presume upon weake and false grounds, that he shal escape the vengeance of hell, or attaine to the joyes of heaven. Now how weakely and vainely many doe ground their hopes, and from thence their peace, shall appeare by that which followeth.

Presump-  
tion, that  
God will  
save a man  
because he  
made him,  
removed.

Mat. 5.

41

o Jude 6.

1. Some thinke that because *God made them*, surely hee will not damne them. *True*, if they should have continued good as hee made them. God made the *Devil good*, yea an excellent creature, yet, who knoweth not, that *he shall be damned*? If God spared not his holy *Angels* after that they became sinfull: shall man

man thinke that hee will spare him? A sinfull man shall be judged at the last day, not according to what he was by Gods first making; but as hee shall bee found marred, and made naught by the Devill, and by his owne lusts. When Iudah became a people of no understanding, it is said, *P He that made them will shew them no mercie, and he that formed them will shew them no favour.* Thus it is spoken to every sinner remaining in his sin notwithstanding that *G O D* made him.

2. Some say, *their afflictions have bene so many, so great, and so long-lasting,* that they hope they have had their *Hell* in this life, whence it is that their hearts are quiet in respect of any feare of wrath and judgement at the last day.

I would aske such, Whether they being thus afflicted have *returned to God that smote them;* & whether their afflictions have made

*Chap. 15.  
Section 2.*

*P Isa. 27. 11*

Presumption of escaping hell, because they think they have it in this life, removed.

*9 Isa. 9. 13.*

Scudder, II.



Chap. 15.

Section 2

Prov. 27.

22

Isa. 1. 5.

Isa. 5. 12,

13, 14

Amos 6. to

13

Preſump-  
tion they  
ſhall ever  
well, be-  
cauſe hi-  
ther to they  
have eſca-  
ped evil,  
removed.

Pſ. 10. 11

Pſ. 55. 6.

19

Ecc. 8. 11.

Pſ. 10. 11

13

made them better; or whether like *Salomons* ſoole brayed in a mortar, their ſinne and folly is not departed from them: if ſo, they muſt know, the more they have beene, and now are afflicted (if they be not reformed by it) this doth preſage that there is the more & worſe behinde; as it was in the caſe of *Judah*. Many have beene oft and extreainely whipt by their *Parents*, and at the houſe of *Correction*, yet, they remaining incorrigible, were at laſt executed on the *Gallowes*.

3. Some, though their wayes be never ſo grievous, yet becauſe to them Gods Iudgements are *farre above out of their ſight*, and becauſe they *have no changes*, God forbearing to execute his iudgements upon them ſpeedily, they perſwade themſelves that God ſeeth not, or that hee is not angry with them, or that hee regardeth not, and that hee will neither doe good nor bad, thinking

thinking that God hath forgotten,  
or that hee is like them, well e-  
nough pleased with them; Here-  
by they lay their *Conscienc*es a-  
sleepe, promising unto them-  
selves immunity from punish-  
ment, and that they shall never be  
mooved.

Know yee that Gods *forbea-*  
*rance* of his wrath is not because  
he seeth not, or because hee hath  
forgotten, or regardeth not your  
wickednesse: but because hee  
would give you time and means  
of repentance; it is because \* *hee*  
*would not have you perish but come*  
*to repentance, that you may be sa-*  
*ved.* Which if you doe not, this  
his bounty and long-suffering  
maketh way for his justice, and  
serveth to leave you without  
excuse; and to beape up wrath for  
you against the day of Iudgement,  
the day of the revelation of the iust  
iudgement of God, who shall ren-  
der to every man according to  
his workes: For God knoweth how

to

Chap. 15.  
Section 2  
Psal. 50. 21

Psal. 10. 6

\* 2 Pet. 3. 9

Rom. 2. 4,  
5. 6

1 2 Pet. 2. 9

Scudder, H.

Chap. 15.

Section 2

r Pla. 55. 19

t Psal 50.

21, 22

to reserve the wicked to the day of Iudgement to be punished. He will take his time <sup>r</sup> to heare, and afflict you. When hee <sup>c</sup> shall see all the sins, of you that forget him, in order before you; then (if your speedy repentance doe not now prevent it) he will tear you in peeces when there shall be none to deliver. The longer he was in fetching his blow, the more deadly will his stroke be when it cometh. Many malefactors are not so much as called at a quarter Sessions, when lesse offenders are both called and punished; yet have they no cause to promise safety to themselves, for they are reserved for a more solemne tryall, and execution at the grand Assises. So wicked men, that are not afflicted here, are reserved for the last Iudgement, at the great and terrible day of the Lord.

\*Presumption of being in Gods favour, because they prosper in this life, removed.

4. \* There are some which hope that God doth love them, and that hee doth intend to save them;



them ; for *they prosper in every thing*, and are not in trouble and distresse as other men : hereupon their Consciences are quiet, and without feare.

Let mee tell you who thus thinke, that, alas, this is a poore foundation to build your hope upon. What? *are you the better for your prosperitie? are you more thankfull and more obedient? Doe you the more good, by as much as you doe prosper more? If so; well: If not; know, Salomon, by the Spirit of truth, telleth you that no man can know Gods love or hated by all that is before him, be it prosperity or adversity. In these things there may be one and the same event to the righteous and to the wicked. Know moreover, that the wicked, for the most part, thrive most in this world; God giving them their portion in this life, wherewith they fat themselves against the day of slaughter, making their owne table their*

Eccl'9.1,2

Psa.17.14

Psa.69.22

Scudder, II.

Chap. 15

Section 2

\*Pro. 1. 32

Presumpti-

on, that

they shall

be saved,

because as

great sin-

ners as they

have been

saved, re-

moved.

\* Luk. 18.

11

\* Luk. 15. 7

b 2 Cor. 10

12

e 2 Cor. 10

18

their snare, and their <sup>x</sup> prosperitie  
their ruine.

5. There are many, who com-  
paring themselves with themselves,  
passing by their own many sins,  
looking onely upon their owne  
*Hypocriticall and civill good pur-  
poses and deeds*; comparing also  
their sinnes with the <sup>\*</sup> *notorious*  
sinnes of Gods people committed  
before their Conversion, and with  
the grosse sinnes of Noab, Abra-  
ham, Lot, Peter, and other godly  
men, after Conversion, hence con-  
clude, that sith such are saved,  
they conceive a good opinion of  
themselves, and hope they shall  
be saved, they thinke that all is  
well with them, being such of  
whom our Saviour speaketh that  
<sup>a</sup> *need no repentance.*

I would have these to know,  
that <sup>b</sup> *they that compare themselves*  
*with themselves are not wise,* and  
they that thinke well of them-  
selves and <sup>c</sup> *commend themselves,*  
*are not approved, but those onely*  
whom

whom the L O R D commendeth. Moreover the slips and falls of the Elect, both before and after Conversion, did serve for their owne humbling, and for a warning to all that should heare thereof. God knoweth how to reprove and chaite his owne that offend, giving them repentance to life and Salvation; and yet justly will condemn all those that shall wittingly stumble at their falls, and wilfully lye in their sinnes being fallen. It is not safe following the best men in all their actions, for in many things they sinne all, not onely before, but after conversion. And as the cloud that guided the Israelites, had two sides, the one bright and shining, the other blacke and darke, such is the cloud of Examples of godly men. Those which will be directed by the light side thereof, shall with the children of Israel passe safely towards the heavenly Canaan; but those that will follow the darke

<sup>d</sup> 1am. 3.2.

<sup>e</sup> Exod. 14

20



Chap. 15.  
Section 2f Luk. 18.  
10, 11presumpti-  
on, of sal-  
vation by  
popes par-  
dons, pen-  
nance, and  
merit of  
workes, re-  
moved.

*dark side* of it shal all perish with the *Egyptians* in the *Red sea* of *destructiō*. Whatsoever any were before cōversion, or whatsoever grosse sinne they fall into after conversion, if they be humble and truely penitent, none of them are laid to their charge, because they are *done away* by *Christ Iesus*. These are in better state than those who for matter never committed so great sins, if *Pharise-like* they repent not of their lesser sinnes as they esteeme them, and are proud of their supposed goodnesse and wel-doing. For God, in justifying the humble *Publican* rather than the proud *Pharise*, sheweth that *proud innocencie* is *alwayes worse* than *humble guiltinesse*.

6. There are likewise *some others*, who are guilty to themselves, of damnable sins, yet hope to be saved by the goodnesse of other men, by pardons from the Pope, by absolutions of Priests, and by certaine

Chap. 15.

Section 2.

certaine satisfactory penitentiall  
externall acts of their owne, and  
by good workes, such as almes,  
&c. These are *Papists*, who, if  
they may have hope of the Popes  
Indulgences, if they can get his  
pardon, and a Priests absolution,  
if they fulfill their pennance in-  
joynd, if they be devout in cer-  
taine superstitions, in their *will-*  
*worship*, and *voluntary* religion,  
their *conscience* is quiet for a time,  
notwithstanding their foule and  
blacke sinnes, even their *abomi-*  
*nable Idolatries*.

I do these to wir, that all this is  
but a blindfolding, smothering,  
and *stupifying the conscience* for a  
time, laying a double, and a farre  
greater guilt upon it, it is farre  
from being any meanes truly  
to pacifie it. For how can any  
man have true peace from any,  
or from all such actions as are in  
themselves an actuall <sup>b</sup> *denying of*  
*the true head of the Church Iesus*  
*Christ*, and are a cleaving to a false  
head

Colo. 2. 18

<sup>b</sup> Col. 2. 19

<sup>i</sup> Luk. 17.

9, 10

Sudder, n.

Chap. 15.

Section 2.

head which is *Antichrist*? And how can any man merit for himselfe, when our *Saviour* saith when hee hath done all that is commanded, hee is an unprofitable servant, and hath done but his dutie, which thing hee must say and acknowledge. All these before mentioned build their hopes upon false grounds. Those that follow build their presumptuous & false hopes upon a misse-application of true grounds.

Presumption of salvation because God is merciful removed.

7. Many acknowledge that they have sinned & doe deserve eternall damnation; but they say *God is mercifull*, therefore their heart is quiet without all feare of Condemnation.

It is most true that *God is most mercifull*: but how? Know hee is not necessarily mercifull, as if he could not choose but shew it to all men. Hee is voluntarily mercifull, & shewing mercy onely to those unto whom he will shew mercie. God could, and did <sup>1</sup> hate, and

<sup>1</sup>Rom 9.18

<sup>1</sup>Rom. 9.13



and in his justice comdemne E-  
*Sam*, notwithstanding his *love*,  
 and mercy to *Jacob*. God is all iu-  
*stice*, as well as all *mercy*; but he  
 hath his *severall* objects of justice  
 and mercy, and hath his<sup>m</sup> *severall*  
*vessels* of wrath and mercy, into  
 which respectively hee doth  
 powre his wrath or mercy.  
 When God speaketh of obstinate  
 sinners, he saith that <sup>n</sup> *hee will not*  
*be mercifull to their iniquities*: and  
 saith againe, *Hee that made them*  
*will not have mercy on them*. And  
*David* prayeth with a Prophe-  
 ticall Spirit, saying to God; ° Be  
 not mercifull to wicked trans-  
 gressours: And who are these,  
 but such as <sup>p</sup> *hate to be reformed*,  
 who are *presumptuous*, and <sup>q</sup> *turne*  
*the grace of God into wantonnesse*.  
 Now, concerning them that al-  
 wayes erre in their heart, hee hath  
 in effect sworne that hee will  
 shew them no mercy. For <sup>r</sup> *hee*  
*hath sworne that they shall not enter*  
*into his rest*.

8. Some

Chap. 15.  
 Section 2.

<sup>m</sup> Rom. 9.  
 22, 23

<sup>n</sup> Isa. 27. 11

° Psal. 59. 5

<sup>p</sup> Psal 50.  
 17, 22  
<sup>q</sup> Jude 4.

<sup>r</sup> Heb. 3. 10  
 11

Scudder, H.

Chap. 15

Section 2

Prefumpti  
on from  
uniuerfall  
redempti  
on, remo-  
ved.

\* Ioh. 1. 29

Answ.

1 Tim. 2.

6

8. Some others goe farther, they acknowledge that Gods Iustice must be satisfied, and they thinke it is satisfied for them, *they dreaming of universall redemption by Christ*, who indeed is said to dye to \* *take away the finnes of the world*. This causeth their *conscience to be quiet*, notwithstanding that they live in sinne.

It must be granted that *Christ gave himselfe a ranfome for all*. This ranfome may be called generall, and for all in some sense: but how? namely, in respect of the *common nature* of man which he tooke, and of the *common cause* of mankind which hee undertooke; and for that *in it selfe* it was of *sufficient price* to redeeme all men; and it was paide in such sort, that it is *applicable* to al without exception by the preaching and ministry of the Gospell. And it was so intended by Christ, that the *plaster* should be as large as the *sore*, and that there should be

no

no defect in the remedy, that is, in the price, or sacrifice of himselfe offered upon the Crosse, by which man should be saved, but that all men, and each particular man might, in that respect become savable by Christ.

Yet doth not the salvation of all men necessarily follow hereupon; nor doth it follow that all men may be saved if they will: nor yet must any part of the price which CHRIST paid, be held to be superfluous, though many be not saved by it. For it being of infinite value (because he was the eternall son of God that suffered, and, so it was to be, because he was to feele the wrath of an infinite God) it receiveth not the consideration of more or lesse. And the whole price, and merits of Christ are not to be applied by parts, but the whole merit is to be applied to each particular mā that shal be saved.

But know that the application

X

of



*Chap. 15.*  
*Section 2*

*Ioh. 3. 16.*  
*Ioh. 1. 12.*

of the remedy, and the actual fruit of this all-sufficient ransom, redoundeth to those which are saved, onely by that way and meanes which God was pleased to appoint, *which*, (for men of yeares) *is faith*, by which Christ is actually applyed. Which condition, many (to whom the Gospell doth come) make impossible to themselves, through a wilfull refusing of the Gospell, and saluation it selfe by Christ, upon those termes which God doth offer it.

*Mat. 28. 19*

*Mar. 16. 15*

*Mat. 3. 2.*

*7. 8.*

*Mar. 1. 15.*

*Act. 17. 30.*

Vpon this sufficiency of Christs ransome, and intention of God and Christ that it should be sufficient to save all, is founded that *generall offer of Christ to all and to each particular man to whom the Lord shall please to reveale the Gospell; likewise that universall precept of the Gospell, commanding every man to repent and believe in Christ Iesus: as also the universall promise of saluation made*

to<sup>x</sup> every one that shall beleve in Christ Iesus.

Chap. 15

Section 2

<sup>x</sup> Ioh. 3. 16

Although, in an orthodox sense rightly understood, Christ may be said to have dyed for all, yet let not every one, nor any one presently presume he shall be saved. For God did intend this all-sufficient price for all, otherwise to his elect in Christ, than to those whom he passed by & not elected; for he intended this not only out of a generall and common love to mankind, but out of a peculiar love to his Elect. He gave not Christ equally and alike to save all, and Christ did not so lay downe his life for the Reprobate as for the Elect. Christ so dyed for all, that his death might be applyable to all. He so dyed for the Elect, that his death might be actually applied unto them. He so dyed for all, that they might have an object of faith, and that if they should beleve in Christ, they might be saved. But he so died for the Elect

X 2

that

Scudder, H.

*all ye world that is  
sent to us as Iesus*

Chap. 15  
Section 2.

<sup>a</sup> Mat. 13.  
14, 15

<sup>b</sup> Act. 28.  
26, 27

IIa. 6. 9.

<sup>c</sup> Mat. 13. 11

<sup>d</sup> Act. 13. 48.

Ioh. 3. 8.

That they might *actually* beleeve, and bee saved. Hence it is that Christs death becommeth effectuall *to them*, and *not to the other*, though sufficient for all. Now that many beleeve not, they having the means of faith, the *fault* is in themselves, through their wilfulnesse, or negligence; but that any beleeve to Salvation, it is *of Gods grace* attending his *Election*, and Christs dying out of his especiall love for them; and not of the power of mans free will, God sending his *Gospell*, and giving the grace of faith & new obedience to those whom of his free grace he hath ordained to eternall life, both where he pleaseth and when he pleaseth.

Furthermore, it must be considered that notwithstanding the all-sufficiencie of Christs death, whereby the new Covenant of grace is ratified and confirmed, *the Covenant is not absolute*, but conditionall. Now what God pro-



profoundeth *conditionally*, no man must take *absolutely*. For God hath not said that all men without exception shall be saved by Christs death: albeit he saith Christ died for all; but Salvation is promised to all, onely under the *Condition of Repenting and Believing in Christ* that dyed; I call them *conditions* not for which God ordained men to life; but *conditions to which they were ordained*, by which as by the fittest way (man being a reasonable and voluntary agent) God might glorifie himselfe in bringing them to eternall life.

Act. 13. 48.

Wherefore notwithstanding *Christs infinite merit*, whereby he satisfied for mankind, and notwithstanding the *universalitie* of the offer of *salvation* to all to whom the *Gospell* is preached; both *Scripture* and *experience* shew, that not all, nor yet the most shall be saved, and that because the number of them which *repent*, and *unfained-*

*Chap. 15. ly beleeve, whereby they make*  
*Section 2 particular and actuall application*  
*of Christ and his merits to them-*  
 *selves are fewest. For of those*  
*4 Mat. 20. many that are called, & few are cho-*  
*16 sen.* Wherefore let none ignorant-  
 ly dreame of an absolute univer-  
 fall redemption, as many simple  
 people do. Nor yet let any think,  
 that because of the large extent  
 of *Christ's Redēption*, they may be  
 saved when they wil. For though  
*2 Ioh. 1. 19. Christ* bee said to suffer to *e* take  
 away the sinnes of the *f* whole  
 world, yet the *Scripture* saith that  
 the whole *s* world of unbelievers  
 and of angry men shall perish e-  
 ternally.

Presumpti-  
 on of salva-  
 tion upon  
 conceit  
 their faith  
 and repen-  
 tance is  
 good whē  
 it is not,  
 removed.

Many wil yeeld that they must  
 have faith and repentance, and  
 that they must be ingrafted into  
 Christ and become new crea-  
 tures, else they cannot looke to  
 be saved; but *they thinke they are*  
*all this already*, whence follow-  
 eth quiet of Conscience. Where-  
 as when it commeth to the try-  
 all,

all, their faith and repentance are found not to be found. As shall thus appeare.

They thinke they have faith; nay, more, they presume further, that they have true faith, and that they are truly religious and in state of grace.

It is not enough for a man to seeme to himselfe to bee religious, for he may *deceive his owne heart*: a close hypocrite may thinke himselfe to be <sup>b</sup> *something*, when yet he is *nothing*; deceiving himselfe; as, no doubt, the <sup>c</sup> *foolish Virgins* did.

But many will think that they have good reason to judge that they have true faith, &c, and that (1) Because they beleeve the whole Scripture to bee the good Word of God. (2) They beleeve not onely that there is a God, but that *Iesus Christ is the Sonne of God, and Saviour of the world*, yea, according to the letter they beleeve all the *Articles of the*  
X 4 Chri-

Chap. 15.  
Section 3

Reasons  
which ma-  
ny falsely  
think they  
have faith

Answer.

<sup>a</sup> Iam. 1. 26

<sup>b</sup> Gal 6. 3

<sup>c</sup> Mat 25.

5. 11

Reply.

Scudder, n.



Chap. 15  
Section 2

Luk 13.26

\* Isa. 58.2.

Ans<sup>r</sup>.

a Iam. 2.29

*Christian faith.* (3) They thinke they are beleevvers, because *they have beene Baptized*, and have given their names unto Christ; *they professe the onely true Religion*, they have the very true forme of godlinesse in all the *externall exercises of Religion*; so that it may be said of many of them, as it was said of the \* Jewes, They seeke God daily, and delight to know his waies, as a Nation that did righteousnesse, &c.

Whereas, if they beleewe no more, nor no better, they may know that their faith is onely an *historicall and generall faith* (or onely a temporary faith at the best) *necessary* indeed to *Salvation*, but not *sufficient* to save.

The <sup>a</sup> Devils beleewe as much as the first, and very hypocrites may, and doe professe, and doe as much, as the second, and third. The Apostle *Paul* (having to doe with hypocriticall *Jewes*, who because of the *Sacra-ments*

Chap. 1.  
Section 2.

ments and forme of knowledge, and profession, though without practice, did nourish in themselves a vaine perswasion that they should be saved) he removeth this false ground of their hope, thus, saying, <sup>b</sup> He is not a Jew which is one outwardly, but he is a Jew which is one inwardly, neither is that circumcision which is outward in the flesh, but that which is of the heart in the Spirit, and not in the letter, whose prayse is not of men but of God. In like manner Saint Peter doth give all Christians to know, that that Baptisme which is only a putting away of the filth of the flesh <sup>c</sup> doth not save; but that Baptisme which giveth prooffe that the <sup>d</sup> heart is sprinkled from an evill conscience, as well as the body washed with pure water, shewing it selfe by the <sup>e</sup> answer which a good conscience maketh in beleeving in truth, consenting unto, and imbracing the new Covenant, whereof Baptisme

<sup>b</sup> Rom. 2.  
28, 29

<sup>c</sup> 1 Pet. 3.  
21

<sup>d</sup> Heb. 10.  
22

<sup>e</sup> 1 Pet. 3.  
21

Chap. 15.  
Section 2

f<sup>a</sup> Tim. 3. 5

\* Isai 1. 11

Isa. 58. 3, 4

Ezek. 33.

31, 32

Isa. 58. 13.

Luk. 13. 26

Luk. 13.

27

*tisme is a scale, of which anciently men of yeares made profession when they were Baptized. Neither is it any thing worth to have the <sup>e</sup> forme of godlinesse in profession, when the power thereof is denied by an evill conversation; as you may see by the <sup>e</sup> exceptions which God taketh against the Jewes, albeit they seemed to love Sacrifices and Sacraments, Prayers, Fastings, and Sermons.*

For howsoever such as these are most apt to claime an interest in *Christ*; yet so long as their faith is not a particular faith, drawing with it assistance, & sole reliance on *Christ* for Salvation, declaring its truth and life by endeavouring to performe the *new Covenant* on their part, by new obedience, in an endeavour unto all manner of good workes, *Our Saviour professeth that hee knoweth them not, but biddeth them depart from him, because they*



they were *workers of iniquity.*

Chap 15.

Section 2.

R cply.

But, secondly, many of these presume that their faith is a lively & saving faith, & that because, as *they thinke, they have repented and are become new creatures.* And all because they have had such an inlightning as *by nature man cannot attaine unto*, nay, the *Word* hath affected them much, and somewhat altered them from what they were, namely, (1) when they were hearing a Sermon, or when Gods rod was over them, they have *mourned, wept*, and shewed some kinde of *humiliation.* (2) *At the hearing of Gods precious promises in the Gospel* in the glad tydings of Salvation, they have felt a taste of the *heavenly gift*, and of the good Word of God, and of the powers of the world to come. And (3) they finde that *they doe not commit many of those sinnes which they were wont to commit*; and that they doe many good du-  
ties

Chap. 15.

Section 2

ties towards G o d and man, which they were wont not to doe. (4) They desire that Gods people should pray for them. (5) They desire to dye the death of the righteous, and to goe to heaven when they dye. And (6) which is more, some can say, that sometimes they have wished that they could leave sinne, and that they had grace to doe well. Besides, (7) They see that the best of them that truly feare God, both Ministers and others, are well perswaded of them.

*Answe.*

But what of all this ? These men, as neere as they come, yet going no farther, are farre from Salvation. For the *Common gifts of Gods Spirit*, given unto men in the Ministry of the Gospel, may elevate a man higher, and carry him farther towards heaven than nature, art, or meere humane industry can doe; and yet if the *saving graces of the same Spirit* be not added, hee will be left

left farre short of heaven. *Meere*  
*Oratory* in some pachericall Prea-  
chers, when they speake of mat-  
ters doletull and terrible, will  
move the affection, and draw  
teares from some hearers. Like-  
wise a plaine, powerfull & down-  
right conviction of the certainty  
of Gods wrath denounced; and  
sense of some just judgement of  
God may wring forth some teares,  
some humiliation, yea some kind  
of reformation. Did not <sup>i</sup>*Felix*  
tremble, when Saint Paul rea-  
soned of Righteousnesse, Tempe-  
rance, and Iudgement to come?  
Did not <sup>k</sup>*Ahab* humble him-  
selfe when the Prophet denoun-  
ced Gods iudgements against him  
and against his house? Did not  
the <sup>i</sup>*Israelites* oft (when they  
were in distresse and when God  
did not onely warne them with  
his Word, but smote them also  
with his rod) *returne and seeke*  
*earely after God?*

And whereas they say, they ta-  
sted

<sup>i</sup>Act. 24: 25

<sup>k</sup> 1 Kin. 21  
2 1. 27, 29

<sup>i</sup> Psal. 78.  
34



Chap. 15.

Section 2

sted of the heavenly gift, & of the good Word of God, and of the powers of the world to come, they may know, that such is the sweetnesse of Gods promises, and such is the evidence and goodnesse of Gods truth in the glad tydings of Salvation that (the common gift of the Spirit going with it) all the forementioned feelings may be wrought in men altogether destitute of saving grace. For did not the <sup>m</sup> seede sown in stony and thornie ground goe thus far? Did not those mentioned in the <sup>a</sup> Hebrewes (who notwithstanding all this might fall away irrecoverably) attaine to thus much?

<sup>m</sup> Mat. 13.

20, 21, 22.

<sup>a</sup> Heb. 6. 4

5, 6.

<sup>o</sup> Mar. 6. 20<sup>a</sup> Heb. 10.

26. 29.

<sup>2</sup> Pet. 2. 20

Now if men not in state of grace may goe so farre as hath been proved, then it must not be marvelled that even such with <sup>o</sup> Herod may also reforme many things: For an hypocrite may have not onely a kinde <sup>a</sup> of illumination, but a kinde of sanctification, which may, for the time, worke

*Chap. 15.  
Section 2.*

worke a kinde of change in him, so that hee may leave many evils, and may doe many good things; hee may forsake bad company, and keepe good; yet this man may be in no better estate then hee out of whom the *evill<sup>b</sup> spirit* did goe, which returned with seven other more wicked than himselfe; or then the *c Sow* that was washed. And *d Pharaoh* also, and a *c Simon Magus*, in their feare, may desire a *Moses* and a *Peter* to blesse them and pray for them. That cursed *f Balaams* could wish that hee might dye the death of the righteous, he would seeme not to transgresse for *an house full of gold*; and (though faintly) telleth God, that if it did seeme evil in his eyes, *h hee would goe* backe againe. Yea, further, it is possible for a man without saving grace, even out of mere selfe-love, either when hee smarts or is ashamed for some foule

*b Mat. 12.  
43, 44, 45.*

*c 2 Pet. 2.  
22*

*d Ex. 12. 32*

*e Act. 8. 240*

*f Num. 23.  
10*

*g Num. 24.  
13*

*h Num. 22.  
34*

Scudder, H.

Chap. 15.

Section 2

1 Pro. 13.4

1 Ioh. 6.60

foule finnes, or is afraid of Hell; or when by the sweete allurements of the Gospell hee is affected with an admiration of heauen and heavenly things, I say it is possible for him, not onely to wish freedome from punishment, and enjoyment of eternall glory as the end; but may desire power against sinne, and grace to doe well, as the meanes; but how? onely as from a flash of lightning, suddenly come, and as suddenly gone; like the *sluggards longing*: but when he cometh to be taught the mystery of godlinesse, and is put upon the spirituall werkes of holinesse, as, the cutting off the right hand, and the denying himselfe for Christ, then he will none of it, he conceiveth (like those Disciples in *John*) that they are hard sayings, Who can heare them? For their good wishes were not from a settled deliberate will, out of true hatred of sinne, and out of



*Chap. 15  
Section 2*

of love to God and goodnesse  
therefore they were but slight,  
and unconstant. Moreover, the  
best men, yea, the best Ministers  
may have a very good opinion  
of an hypocrite. <sup>1</sup>David esteemed  
highly of *Achitophel*, the <sup>m</sup> *Di-*  
*sciples* never suspected *Judas*; For  
they seeing a good outside, be-  
ing also charitable, and not able  
to see the heart, doe alwayes  
judge the best, and thinke men  
to be changed & renewed, when  
sometimes it proveth other-  
wise.

*IPsa 55. 14  
m Mat. 26.  
22*

They mistake, when they  
say, they are *changed and re-*  
*formed*, if still they retaine any  
*boosome and beloved sinne*, as *He-*  
*rod* did. To *change sinnes*, one  
sinne into another, is no *change of*  
*the man*, for hee that changeth  
the *prodigality* of his youth into  
*Covetousnesse* in old age, remai-  
neth a notorious sinner before  
God as well now, as then; con-  
ceive the like of all other; like-  
wise

Chap. 15.

Section 2

What true  
conversion  
and repen-  
tance is.

PEph. 4. 22

23, 24.

Rom. 12. 2

1 2 Kin. 10

Col. 3. 1. 2

wise to forbear the act of any sinne, because they have not the like power, occasions, temptations, or means to commit sinne, as in former time, this is no change: sin in these respects hath left them, not they it.

For true conversion and repentance doth consist of a true and through change of the whole man as well in one part as another, whereby not onely some actions are changed, but first and chiefly the whole frame and disposition of the heart is changed and set straight to Godward from evil to good, as well as from darkness to light. And whereas naturally a man is earthly minded and maketh himselfe his utmost end; so that either he onely minded earthly things, or if hee mind heavenly things, it is in an earthly manner, and to an earthly end, as did 9 Iehu: if this man have truly repented, and is indeede converted, he becommeth heavenly

Chap. 15  
Section 2

only minded; he maketh God  
and his glory his chiefe and fur-  
thest end, in so much that when  
he hath cause to minde earthly  
things, his will and desire is to  
minde them in an *heavenly man-*  
*ner*, and to an *heavenly end*. If  
you would iudge more fully and  
clearly of this true change: See  
at large the description, and *signes*  
*of uprightnesse* before delivered,  
Chap. 12.

Last of all, there are many pre-  
sume (that although as yet they  
have no saving faith in Christ,  
nor found repentance) that God  
will give them space and grace to  
repent, and beleevs before they dye.  
Whence it is they have peace for  
the present.

These must give mee leave to  
tell them that they put themselvs  
upon a *desperate hazard*, and ad-  
venture.

First, who can promise unto  
himself one minute of time more  
than the present, sith every mans  
breath

Presump-  
tion of re-  
pentance  
hercafter,

Scudder, II.



Chap. 15

Section 2

<sup>s</sup> Psa. 73. 19<sup>t</sup> Pro. 29. 1

breath is in his nostrils ready to expire every moment? Besides, the Spirit saith, <sup>t</sup> God doth bring wicked men to desolation, as in a moment. And againe, <sup>t</sup> Hee that being often warned, hardeneth his necke, shall suddenly be destroyed without remedy.

(2) Suppose they may have time, yet whether they shall have grace to beleeve and repent, is much to be doubted. For the longer repentance is deferred, the heart is more hardened, and more indisposed to repentance through the <sup>u</sup> deceitfulnesse of sinne. And it is a iust judgement of God upon such, as are not led to repentance by the riches of Gods goodness, forbearance, and long-suffering, that he should leave them to their <sup>a</sup> impenitent hearts, that cannot repent, so treasuring up unto themselves wrath against the day of wrath, Customs in sinne doth so root and habituate it in man, that it will be as hard for him

<sup>a</sup> Heb. 3. 13

15. 19

<sup>a</sup> Rom. 2. 5

Rom. 2. 5

*Chap. 15.  
Section 2.*

him by his owne will and pow-  
er to repent hereafter (hee neg-  
lecting Gods present call and  
offer of grace) as it is for the  
*Blackmoore to change his skin, or  
the Leopard his spots.*

*bler. 13. 23*

It cannot be denyed, but that  
God is free, and if he please, may  
open a doore of hope, and gate of  
mercy unto the most obtinate  
sinner, who hath deferred his re-  
pentance to his old age; where-  
fore if such a one finde his heart  
to bee broken with remorse for  
his other finnes, and is troubled  
in conscience for this his sinne, if not  
accepting of Gods grace when it  
was offered; I wish him to hum-  
ble himselfe before God, and con-  
fesse his hope. For God hath promi-  
sed pardon to the penitent *when-  
soever they repent.* And though  
no man can repent when he wil,  
yet such a one may hope that  
God is now giving him repen-  
tance in that he hath *touch'd his  
heart,* and made it to be burdened  
with sinne.

*Hof. 2. 15*

*e Ezek. 18  
21. 22*

Yet

*Chap. 15**Section 2*

<sup>d</sup> Ezek. 24.  
13.

Yet for all this hope which I give to such a man, know, that it is rare, and very seldome to be found, that those that continued to despise grace untill their age, did ever repent; but God left them justly to perish in their impenitency, because they despised the means of grace & the season in which he did call them to repentance, and did offer them his grace, whereby they might repent. God dealeth with all sinners ordinarily, as hee said he would doe, and as he did to *Judah*, *Because I would have purged thee* (saith he) that is, I tooke the onely course to purge thee, and bring thee to repentance, <sup>d</sup> *and thou wast not purged, therefore thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest on thee.* Thus I have endeavoured to discover and remove the false grounds, and misapplication of true grounds, whereby the Conscience is deluded, and  
brought



*Chap. 15.  
Section 2.*

brought into a dangerous quiet and false peace.

In the third place he that would not be gulled with a false peace in stead of a true, must beware of obstinacie, delight, and senselesse of sinne. For this<sup>e</sup> seares the Conscience as with an hot iron. Now a seared conscience is quiet with a false peace, not because there is no danger; but because it doth not feele it. Great care must be had therefore, lest the Conscience be seared, being made thicke skinned, brawny, and senselesse, for then it doth altogether, or for the most part, forbear to checke or accuse for sinne, be it never so hainous.

This searednesse is caused by a witting and customary living in any sinne; but especially by living in any grosse sinne, or in the allowance and delight in any knowne sinne, also by allowed hypocrisie and dissimulation in any thing, and by doing any thing

1 Tim 4.2

Causes of  
a seared  
conscience to be  
avoyded.

1 Tim. 4.8

Chap. 15.

Section 2.

Rom. 1. 27

Iude 10.

Eph. 4. 18

19

h Heb. 10.

26

Meanes to  
keepe the  
conscience  
tender.

Gen. 4. 7.

thing & contrary to the cleare light  
of nature, planted in a mans own  
brest, and head, or <sup>h</sup> contrary to  
the cleare light of grace shining in  
the motions of the Spirit, in the  
checks of conscience, and in the  
instructions of the Word.

Keepe therfore the conscience  
tender by all meanes; (1) By  
*hearkning* readily to the voyce of  
the Word; (2) By a carefull  
*survay* of your wayes dayly.  
(3) By keeping the conscience  
soft with *godly sorrow* for sinne.  
(4) By *harkening* to the voyce of  
conscience admonishing, & chec-  
king for sinne.

Either of these three kinds of  
conscience, viz. the *blind*, *pre-  
sumptuous*, and *fear'd* conscience  
will admit of a kinde of *peace* (or  
*truce* rather) for a while, while  
it sleepeth; but what God said  
of Cains sinne, must bee concei-  
ved of all sinne; *If thou doe st not  
well, sinne lyeth at the doore.* And  
upon what termes soever it bee  
that

*Chap. 15*  
*Section 2*

that it lie still, and trouble not the  
Conscience for a time, yet it will  
awake in its time, and then by  
as much as it did admit of some  
peace and quiet, it will grow  
more turbulent, mad, and fu-  
rious; and (if God give not re-  
pentance) this false peace en-  
dureth for the most part either in  
"reprobate minde, or " a despe-  
rate end, even in this life, besides  
the hellish horrors in that which  
is to come.

Now to the end that no man  
should quiet his hart in this false  
and dangerous peace, whether it  
proceed from the aforementio-  
ned causes, or from any other;  
I would advise him to try his  
peace, whether it be not false,  
by these infallible markes:

First, *is any man at peace with*  
*Gods enemies*, allowing himselfe  
in the love of those things or  
persons which hate God, and  
which are hated of God, such as  
are the *world* and the *things of the*  
Y *world,*

" Rom. I.  
21. to 29.  
" Mat. 27.5

Signes of  
false hope  
and peace.



Chap. 15.  
Section 2.

a 1 Ioh. 2.  
15.

b 1 Iam. 4. 4.

2 Kin. 9. 19  
22.

world, whereby he denyeth the power of godlinesse, living wittingly and delighting in any evil company or in any grosse sin, as vaine or false swearing, open prophanation of the Sabbath, Malice, Adultery, Theft, Lying or in any of those mentioned, 2 Tim. 3. 2. 3. or in any knowne sinne with allowance. The holy Ghost saith of such, that <sup>a</sup> the love of God is not in them, therefore the peace of God is not in them, and whosoever maketh himselfe <sup>a</sup> friend to his lusts and to the world, maketh himselfe an <sup>b</sup> enemy of God. As any man is at peace with the flesh, the world, and the Devill, he is not at true peace with God, nor God with him. If any such expect peace, and should aske, is it peace? answer may be made like to that which Iehu made, both to the servants and king of Israel. What have you to doe with peace? What peace so long as your notorious sinne and rebellions, wherein you de  
light

light, *are so many?* For he that careth not to keepe a *good conscience* towards GOD, and towards men, cannot have *true peace of conscience*. For there is no true peace but in a *\* good conscience*.

Secondly, *Is any man not at peace but at warre rather with GODS friends*, and with the things which God loveth; being out of love with spiritual and conscionable prayer, hearing the Word, good company of Gods people, and the like? if any man despise the things God commandeth, and loveth; certainly, *God and he are two*, and whatsoever his *forme of godlinesse be*, GOD holdeth him to be yet in state of perdition. For whosoever *saith he knoweth GOD*, but yet loveth not, and keepeth not his *Commandments*, he is a *lyar*. And if any man love not his brother, whatsoever shew of peace and friendship is betwixt GOD & him, I am

Y 2

sure

Chap. 15.  
Section 2

\* Heb. 13.  
18.

2 Tim. 3. 5.

1 Ioh. 2. 4.

Sudder, II.

Chap. 15.

Section 2

\* 1oh. 3. 10

ture God saith, \* *hee that doth not righteousnesse is not of God, neither hee that loveth not his brother, he is a childe of the Devill, and therefore hath no true peace with God.*

Thirdly, He whose *quiet of heart and Conscience is from false peace, is wilking to take it for granted, that his peace is sound and good; and cannot abide to looke and to enquire into his peace, to try whether it be true, and whether it be well grounded or no; being (as it seemeth) afraid lest stirring the mud and filth that lyeth in the bottom of his heart, he should disquiet it. And for this cause it is, that such a one cannot endure a searching Ministry, nor will like that Minister which will dive and rake into the Conscience, by laying the heart and Conscience open to the light and touchstone of the Word.*

2 Chro 36

16

Aq. 7. 54.

Thus I have shewed you what is a first and maine impediment  
to



to be remoued, (*viz.* presumption and false hope) if you would have true peace, for *false hopes breed onely false peace.*

Chap. 16  
Section 1

CHAP. XVI.

*Touching false feares.*

SECTION I.

**T**He second head to which I reduced impedimēts to true peace, is *false feare*; for if you doubt, feare, or despaire of your estate without cause, it wil much disturbe and hinder your peace.

There is an *holy feare* and *despaire* wrought in man, when GOD first *convinceth* his heart and conscience of *sinne*; whereupon (through sense of GODS wrath and heavy displeasure, together with a sense of his owne disabilitie in himselfe to satisfie and appease GODS wrath (he is

Needfull  
feare be-  
fore con-  
version.

*Chap. 16*  
*Section 1*

*a* Act. 2. 37

*b* Act. 9. 9.

*c* Act. 16. 29

\* Rom 8.  
 15

Holy and  
 good feare  
 after con-  
 version.

in great perplexity, being out of all hope to obtaine Gods favour, or to escape the vengeance of *Hell* by any thing which he of himselfe can doe, or procure. This is wrought more or lesse in every man of yeares before conversion, as in those which were *a* pricked at heart at Peters Sermon, and in *b* Saint Paul himselfe, and in the *c* *Taylor*. This is a good necessary feare, serving to prepare a man to his conversion. For in Gods order of working, he first sendeth the \* *Spirit of bondage to feare*, before he sendeth the *Spirit of Adoption* to enable a man to cry *Abba Father*. This feare, and trouble of Conscience rising from it, is good; and as the Needle to the thred, maketh way unto true peace.

Moreover, after that a man is converted, though he have no cause to feare damnation; yet he hath much matter of feare, by as much as hee is yet subject unto many

*Chap. 16.  
Section 1*

many evils both of sinne and paine; as, lest hee offend G O D, and cause his angry countenance, and his judgements; also, lest he should fall backe from some degrees of grace received, and lest he fall into some dangerous sin, and so lose his evidence of heaven, and comforts of the Spirit. Wherefore we are commanded to *work out our Salvation with feare and trembling; and to passe the whole time of our sojourning here in feare.*

*Phil. 2. 12  
ex Pct. 1.  
17.*

This *feare*, while it keepeth due measure, causeth a man to bee *circumspect and watchfull*, lest he fall, it spurreth him on forward to repent, and quickens him to aske pardon and grace to recover when he is fallen, yea, an excellent means to prevent trouble, and to procure peace of Conscience. But the *feare* of which I am to speake, and which, because it disturbeth true peace, is to be removed, is a groundlesse and



*Chap. 16.*  
*Section 1*  
 Causelesse  
 feare.

The kinds  
 of cause-  
 lesse feare

*causelesse feare*, that a man is not in state of grace, albeit hee hath given his name to *Christ*, and hath not onely given good hope to others; but (if he would see it) hath cause to conceive good hope that hee is indeed in the state of Grace.

This *feare* may rise either from *Naturall distempers*, Satan joyning with them; Or from *Spirituall temptations*, rising from causelesse doubts.

By natural distempers, I meane a disposition to *frensie*, or height of *Melancholy*, in which states of body the spirits are corrupted through superabundance of *choler* and *melancholy*, whereby first the *braine* (where all notions, and conceits of things to be understood, are framed) is distempered, and the power of *Imagination* corrupted, whence arise strange fancies, doubts, and fearfull thoughts. Then, secondly, by reason of the intercourse of the  
 spirits

*Chap. 15.  
Section 1.*

spirits between the head and the heart, the *heart* is distempered and filled with griefe, despaire, and horror, through manifold feares of danger, yea, of damnation; especially when *Satan* doth convey himselfe into those humours, which as hee easily can, so he readily will doe, if *G O D* permit.

Where there is trouble of this sort, it usually bringeth forth strange and violent effects, both in body and minde, and that in him that is *regenerate*, as well as in him that is *unregenerate*. Yea, so farre, that (which is fearefull to thinke) even those *who* (when they were fully themselves) *did truly feare God*, have in the fits of their distemper (through impotency of their use of reason, & through the *Devils* forcible instigation) had thoughts and attempts of laying violent hands upon themselves and others, whom they have dearely loved.

Y 5

And

Strange effects of feare rising from natural distempers.

*Chap. 16.*  
*Section I*

Differēce  
betweene  
trouble ri-  
sing from  
bodily di-  
stemper,  
and that of  
trouble of  
consci-  
ence.

Some dif-  
ference  
betweene  
regene-  
rate, and  
unregene-  
rate, in  
these di-  
stempers.

And when they have not well known what they have done or said, have beene heard to breake out into oathes, cursing, and blasphemous speeches against God and his Word, who were never heard to doe the like before.

These *troubles* may be knowne from true *trouble of Conscience*, by the strangenesse, unreasonablenesse, absurditie, and senselesnesse of their conceits in other things, as to think they have no heart, and to say they cannot doe that which indeed they doe, and a thousand other odde conceits which standers by see to be most false. Whereby any man may see that the root of this disturbance is in the *Phantasie*, and not in the heart.

Albeit, both the *regenerate* and *unregenerate*, according as they are in a like degree distempered, are in most things alike; yet in this they *differ*; Some beames of *holinesse* will glance forth now and



<sup>a</sup>nd then in the *regenerate*, which doth not in the *unregenerate*, especially in the intermissions of their fits. Their desires will be found to be different, and if they both recover, the one returneth to his wonted course of holines with increase: the other (except God worke with the affliction to conversion) continueth in his accustomed wickednesse. It pleaseth God, that, for the most part, his owne children who are thus distempered, have the strength of their *Melancholy* worne out and subdued before they dye, at which time they have some sense of Gods favor to their comfort; But if their disease continue, it is possible that they may *die raving* and in seeming, (if you judge by their speeches) *despairing*, which is not to be imputed unto them, but to their *disease*, or unto *Satan* working by the disease; if they gave good testimony of holinesse in former times.

When

**Chap. 16.**  
**Section I**

The best  
 meanes to  
 quiet the  
 heart in  
 bodily di-  
 stempers.

When these troubles are meerly from bodily distempers, though they be not *troubles of conscience*, yet they make a man incapable of the sense of *peace of conscience*. Therefore whosoever would enjoy the benefit of the peace of his conscience, must doe what in him lyeth, to prevent or remove these distempers. And because they grow for the most part from *naturall causes*, therefore *naturall* as well as *spirituall remedies* must be used.

1. Take heed of all such things as *feed* those humors of Choler and Melancholy, which must be learned of experienced men, and of skillfull *Physicians*, and, when need is, take *Physicke*.

2. Avoyd all *unnecessary solitarinesse*, and as much as may be keep company with such as truly feare God, especially with those who are wise, full of chearefulness, and of joy in the Lord.

3. Forbeare all such things as  
*stirre*

*Chap. 16.  
Section 1.*

*stirre up these humours; as, over-carefull study, and musing too much upon any thing, likewise all sudden and violent passions of anger, immoderate griefe, &c.*

4. Shun *Idleneffe*, and according to strength and meanes be fully imployed in some lawfull businesse.

5. Out of the fit, the party thus affected must not oppresse his heart with *feare* of falling into it againe, any more then to quicken him to prayer, and to cause him to cast himselfe upon God.

6. Out of the fits (and in them also if the partie distempered be capable) *spirituall counsell* is to be given out of *G O D S Word*, wisely, according as the partie is fit for it, whether to *humble him*, if he hath not beene sufficiently humbled, or to *build him up and comfort him*, if he be already humbled.

7. Lastly, remember alwayes that



Chap. 16.  
Section I

that when the troubled person is himselfe, that he be moved to prayer, and that others then pray much with him, and at all times pray much for him.

When these troubles are mixt, comming partly from naturall distemper, and partly from spirituall temptation: then the remedie must be mixt of helpes naturall and spirituall. What the naturall helps are, hath bin shewne, also what the spirituall in generall, and shall be shewed more particularly, in removing false feares rising from spirituall temptations.

Difference  
betweene  
those feares  
which rise  
chiefly frō  
Melan-  
choly and  
those  
which are  
chiefly  
from trou-  
ble of con-  
science.

The feares which rise for the most part from distemper of body, may be knowne from those, which for the most part, or onely, rise from the spirituall temptation, thus. When the first sort are clearely resolved of their doubts, and brought unto some good degree of chearefulnesse and cōfort, they will yet, it may be,

*Chap. 16.*  
*Section I*

be, within a day or two, sometimes within an houre or two, upon every slight occasion and discouragement, *returne to their old complaints*, and will need the same meanes to recover them againe. But those whose trouble is meerly out of spirituall temptation and trouble of conscience, although for the time it is very grievous, and hardly removed, and sometimes long before they receive a satisfying answer to their doubts; yet whē once they receive satisfaction and comfort, it doth *hold and last* untill there fall out some new temptation, and new matter of feare. This is because their *Pbantasies* and memories are not disturbed in such sort as the others were.

The seeming grounds of feares that a man is not in state of grace when yet he is, are for varietie almost infinite. I have reduced them into this order, and unto these heads:

First,

The ground  
of false  
feares.

Scudder, H.

## Chap. 16.

## Section I

First, they who are taken with false feares, will say *their sinnes be greater than can be pardoned.*

Secondly, when they are driven from that, they say then that *they feare G O D will not pardon.* When they are driven from this by causing them to take notice of the signes of Gods actual love to them which give prooffe that he will save them. Then,

Thirdly, *they will question the truth of Gods love, and favour.* But being put upon the tryall whether God hath not already justified them, and given them faith in Christ; which are sufficient proofes of his love: then,

Fourthly, *they will seeme to have grounds to doubt whether they have faith,* from which they are driven by putting them to the tryall of their Sanctification: then,

Fifthly, *they doubt, and will object strongly, that they are not sanctified,* which being undeniably proved: then,

Sixt-



Sixthly and lastly, they feare they shall fall away and not persevere to the end. Which feare being taken away also, and all is come to this good issue, they shall have no cause of disquiet feare.

This is the easiest, most familiar, and the most naturall inethod (so farre as I can conceive) both in propounding, and in removing false feares.

## SECTION 2.

*Removing false feare, rising from thoughts of the greatnesse of punishment and sinne.*

First, some in their fits of despaire, speake almost in Cains words (saying) that their <sup>a</sup>punishment which they partly feelee, and which they most of all feare, is greater than they can beare, or than can be forgiven.

<sup>a</sup> Gen. 4.14

I

*Chap. 16**Section 2*

Feare of  
punishment  
must be  
turned in-  
to trouble  
for sinne.

*bPs. 51. 4, 5*

I answer such. If sense and feare of wrath and punishment, be your trouble, I would have you not to busie your thoughts about the punishment; but divert them and pitch them upon your sinnes, which are the onely cause of punishment, *for, get your sinnes off, and in one & the same worke you get off and free your selfe from the punishment.* Labour therefore that your heart may bleed with godly sorrow for sin, cry out as <sup>b</sup>David did against his sinne, so doe you against yours, confesse them to God, strike at the root of sinne, at the sinne of your nature, wherein you were conceived, aggravate your actual sinnes, hide none, spare none, finde out, arraigne, accuse, condemne your sinnes, and your selfe for them, grow first into utter detestation of your sinnes, which have brought present punishment, and a sense and feare of the eternall vengeance of *hell* fire;

*Chap. 16*  
*Section 2*

*ezek. 36.*  
*31.*

When the  
soule is  
troubled  
for sin, fly  
to GOD  
for mercy  
and grace  
in Christ.

fire; then likewise grow into a  
dislike with your selfe for sinne,  
*and loath your selfe* in your owne  
sight for your iniquities, and for  
your abominations. Now when  
you are as a prisoner at the barre,  
who hath received sentence of  
condemnation, when you are in  
your owne apprehension a dam-  
ned wretch, fearing every day to  
be executed; Oh, then it con-  
cerneth you, and it is your part  
and duty, to runne to *G O D* the  
King of Kings, whose *name* and  
*nature is to forgive iniquity, trans-*  
*gression, and sinnes*; and, that you  
may be accepted, goe to him by  
*Iesus Christ*, whose *Office* is to  
take away your sinnes, and to  
present you without sinne to his  
father, whose *Office* is also to pro-  
cure and sue out your pardon.  
Wherefore in *Christs name* pray,  
and aske pardon of God, for his  
*Sonne Iesus Christs sake*, and with-  
all bee as earnest in asking grace  
and power against your sinne,  
that



*Chap. 16.*  
*Section 2*

that you may serve him in all well-pleasing. Doe this as for your life, with all truth and earnestnesse; then you may, nay, must beleeve that *God for Christs sake* hath pardoned your sinne, and hath done away the punishment of your sinne. For this is according to the Word of Truth, even as true as God is, who hath Comanded you to doe thus, and to beleeve in him.

*Reply.*

But some will Reply, this putting me unto a consideration of my finnes, breeds all my woe, and feare, for I finde them *greater and more than can be pardoned.*

*Answ.*

Oh; Say not so, for you can hardly commit a greater sinne than indeed to thinke and to say so. *It is blasphemy against GOD:* yet this sinne (if you will follow *Gods Counsell*) and all other may, and shall be pardoned. I intend not to extenuate and *lessen your sinne*; but you must give  
me

**Chap. 16**

**Section 2**

Reasons  
proving  
that sinne  
cannot be  
unpardo-  
nable, be-  
cause of  
the great-  
nesse ther-  
of.

we leave to magnifie Gods truth  
and mercy, and to extoll Christs  
love and merit. Howsoever it is  
true, that because sinne is a trans-  
gression of a law of infinite holi-  
nesse and equity, & in respect of  
the evil disposition of the heart,  
is of infinite intention, & would  
perpetuate it selfe infinitely, if it  
had time and meanes; and be-  
cause God the object, and Per-  
son against whom sinne is com-  
mitted is infinite, therefore sinne  
must needs contract an *infinite*  
guilt, and deserve *infinite* punish-  
ment; which the very least sinne  
doth: yet, because the *subject* of  
sinne, the man that sinneth, is fi-  
nite, his sinne, being the erring  
act of a *creature*, cannot every  
way be infinite. Wherefore such  
an act, or transgression, cannot  
in it selfe be unpardonable by a  
Creator, a God, who is every way  
infinite.

Secôndly, Consider that the  
price to satisfie Gods justice,  
namely,

Chap. 16.

Section 2.

1 Pet. 1. 19

8 Act. 10. 18

namely, the death of CHRIST, even <sup>f</sup>*the precious & bloud* of God, the onely begotten Sonne of God, doth exceed all sinne in infiniteness of satisfaction of GODS justice and wrath due for sinne. For if *Christs* death be a sufficient ranfome for the finnes of all Gods Elect in generall; then much more of thine in particular, who-soever thou be, and how great, and how many sins soever thou hast committed.

Exod. 34. 6.

Thirdly, Know that the *mercy* of God, the forgiver of finnes, is absolutely and every way infinite. For mercy in God is not a *qualitie*, but is his *very nature*, as is cleare by the description of his *Name*, proclaimed, *Exod. 34.* Which rightly understood and beleaved, taketh away all the objections, which a fearefull heart can make against himselfe, from the consideration of his finnes.

First, *He is mercifull*, that is, he is compassionate, (and to speake after



after the manner of man) is one that hath bowels of pittie, which yerne within him at the beholding of thymiseries, not willing to punish and put thee to paine, but ready to succor and doe thee good.

But I am so vile, and so ill deserving, that there is nothing in mee to move him to pittie mee and doe me good.

2. Hee is *Gracious*, whom he loveth, hee loveth *freely*, of his owne gracious disposition, who saith, *I, even I, am hee that blot-teth out thy transgressions for mine owne sake, and will not remember thy sinnes.* And when God saith hee would sprinkle cleare water upon sinners, and that hee would give them a new heart, &c. hee saith, *not for your sakes doe I this,* saith the *Lord God.* That you should be *sensible* of your owne misery, and then, in the sense thereof, that God may be *\*enquired after* and sought unto for mercy,

*Chap. 16.  
Section 2.*

*Reply.*

*Ans.  
Hos. 14.4.*

*Isa. 43.25.*

*Ezek. 36.  
25, 26. 32.*

*\* Ezek. 36.  
37*

*Chap. 1 6*  
*Section 2*

mercy, is al which he looketh for in you to move him to pittie and mercy, and such is his graciousnes, that he will worke this *sense* and this *desire* in you, that he may have mercy.

*Reply.*

But I have a long time prouoked him.

*Ans.*

*2 Pet. 3.*  
*9. 15.*

3. He is *long-suffering* to you-wards, *not willing that you should perish, but that you should come to repentance*, but waiteth still for your repentance, and reformation, that you may be saved.

*Reply.*

Yea, But I am destitute of all goodnesse and grace to turne unto him, or doe any thing that may please him.

*Ans.*

4. He is *abundant in goodnesse*, and kindnesse, he that hath beene abundant towards others heretofore in giving them grace, and making them good, his store is no whit diminished, but he hath all grace and goodnesse to communicate to you also, & to make you good.

Yea,

Yea, but I feare, though God can, yet God will not forgive me, and give me grace.

*Chap. 16*

*Section 2*

*Reply.*

*Answ.*

5. Hee is *abundant in truth*, not onely the goodnesse of his gracious disposition *maketh him willing*, but the abundance of his truth *bindeth him to bee willing*, and doth give prooffe unto you that he is willing. *He hath made sure promises* to take away your sinne, and to forgive it; and not yours onely, but *reserveih mercie for thousands*. Beleeve therefore that God both can and will forgive you.

*Reply.*

Yea, but my finnes are such, and such, and such, bred at the bone, innumerable, hainous, and most odminable. I am guilty of sins of all sorts.

*Answ.*

6. He *forgiveth iniquity, transgression, and sinne*. He is the God that will subdue *all* your iniquities, and cast *all* your finnes into the bottome of the Sea.

*Mic. 7. 19*

Yea, but I renew my sins daily.

*Reply.*

Z

7. I



Chap. 16.

Section 2.

Answ.

Pla. 118. 1.

Mat. 6. 11.

<sup>h</sup>Luk 17. 4<sup>h</sup>Mat. 18. 227. I answer out of the *Psalme*His mercy is an *everlasting* mer

cie; his mercy endureth for ever

He biddeth you to aske forgive

nesse of sinne *daily*; therefore he

can and will forgive sinne daily

yea, if you sinne <sup>h</sup>*Seventie times**seven in a day*, and shall confessit to *God* with a penitent heart

he will forgive; for he that bid

deth you be so mercifull to your

brother, will himselfe forgive

much more, when you seeke un

to him.

Reply.

I, But I have not onely com

mitted open and grosse sinnes

both before &amp; since I had know

ledge of *God*; but I have beena very *Hypocrite*, making profession of *God*, and yet daily

commit grievous sinnes against

him:

Answ.

8. What then? Will you say

your sinnes are unpardonable

*God* forbid. But say, I will follow the Counsell which *God*gave to such abominable *Hypo*

crites.

crites. *I will wash mee and make me cleane. I will by Gods grace wash my heart from iniquitie, and my hands from wickednesse, by washing my selfe in the Laver of regeneration, bathing my selfe in Christs blood and in the pure water of the Word of truth, applying my selfe to them, and them to me by faith. Say in this case, I will beare what God will speake: And know, that if you will follow his counsell, Isa. I 18. If you wil hearken to his reasoning and embrace his gracious offer made to you in Christ Iesus, the issue will be this, though your sins have beene most grosse, reiterated, double dyed, even as crimson and scarlet; they shall be as wooll, even as white as snow. God will then speak peace unto you, as unto other his Saints; onely he will forbid you to retorne to folly.*

For not onely those which committed grosse sins through ignorance before their conver-

Chap. 16.

Section 2

Isa I 16.

Ier. 4. 14.

Psa. 85. 8.

Isa. I, 18.

Sinnes before and after conversion pardonable.

Chap. 16.  
Section 2

<sup>1</sup>Gen. 9. 21

<sup>k</sup>Gen. 19

<sup>33</sup>  
<sup>1</sup>Mat. 26.

47

\* 2 Chron.

33. 6. 10

12, 13

<sup>m</sup> 1 Kin. 15

5

<sup>a</sup> 1 Tim. 1.

15, 16

on, as did *Abraham* in Idolatry, and *S. Paul* in persecuting; not yet onely those which committed grosse sinnes through *infirmie* after their conversion, as did <sup>i</sup>*Noah* by drunkenesse, and <sup>k</sup>*Lot* by incest also, and <sup>1</sup>*Peter* by denying and forswearing his Master Christ Iesus, obtained mercy, because they sinned ignorantly and of infirmity: But also those that sinned against *Knowledge and Conscience*, both before & after conversion, sinning with an *high hand*, as \* *Manasses* before, and (in the matter of <sup>m</sup>*Vriah*) *David* after conversion, they obtained like mercy, and had all their sinnes forgiven.

Why are these examples recorded in *Scripture*, but for patterns to sinners, yea, to most *notorious* sinners of all sorts, <sup>n</sup>*Which* should in after times beleve in Christ Iesus unto eternall life?

Be willing therefore to be beholding to God for forgivenes, & be-



beleeve in Christ for forgiveness, which when you doe, you may be assured that you never yet committed any sin which is not, and which shal not be forgiven.

For was it not the end, why Christ came into the world, that he might save sinners, yea <sup>o</sup>chiefe of sinners as well as others? Was he not wounded for <sup>p</sup>transgressions, viz. of all sorts? Is it not the end of his comming in his Gospell to call <sup>s</sup>sinners to repentance? What sinners doth hee meane there, but such as you are, who are laden and burdened with your sinne? Doth hee not say, *if any man sinne, marke. if any man, we have an advocate with the Father, Iesus Christ the righteous. Who by being made a curse for you, hath redeemed you from the curse of the whole Law.* Therefore from the curse due unto you for your greatest sinne. Consider this againe, can the sinne of a finite creature goe be-

*Chap. 16.  
Section 2*

<sup>o</sup> 1 Tim. 1.  
15, 16  
<sup>p</sup> Isa 53. 5.

<sup>q</sup> Luk 5. 32

<sup>r</sup> 1 Ioh. 2. 1

<sup>s</sup> Col. 3. 13

*Chap. 16*  
*Section 2*

yond the pardon of an infinite Creator? Can a sinne in some sense finite, deserve beyond the satisfaction of a price for value every way infinite?

*Mat. 19. 26*  
*Gen. 18.*  
*14*

*Mar. 9. 23*

*Dan. 1.*

*100. 10*

Howsoever it is impossible for a notorious sinner, yea, for any sinner, by his owne power or worth to enter into the kingdome of Heaven; Yet, know, what is *impossible* with man, is *possible* with God. *"Is any thing too hard for the Lord? Hee can alter, and renew you, and give you faith and repentance, he can make these things possible to you that beleeve: yea, <sup>x</sup> all things are possible to him that beleeueth.*

*I say, you will say if I did beleeve, I, you will say, I say, Why, what if yet you doe not beleeve? It is not hard with him, you comming to his meanes of faith, you harkening to the precepts and promises of the Word, considering that the God of truth speaketh in them, I say, it is not hard for him in the use of these meanes*

meanes to cause you to beleeve.

Chap. 16.

Section 2

Wherefore neither greatnesse of sinne, nor multitude of sinnes should, because of their greatnes and multitude, make you utterly despaire of salvation, or feare Damnation; When once you can beleeve, or but <sup>a</sup> will and desire to obey & beleeve, the greatest matter of feare is past.

<sup>a</sup> Isa. 1. 19.

I know if you never had sinned, you would not feare damnation. Now to a man whose sinnes are remitted, his sinnes (though <sup>\*</sup> sin dwell in him) are as if they were not, or never had beene, For they are blotted out of Gods remembrance. I, even I am he (saith God) <sup>b</sup> that blot out thy transgressions for my names sake, and will not remember thy sinnes. And who is like thee (saith the Prophet) <sup>c</sup> that pardoneth iniquitie, &c. hee will have compassion upon us, he will subdue our iniquities, and will cast all our sinnes into the bottome of the Sea. A debt when it is paid

<sup>\*</sup> Rom. 7. 20

<sup>b</sup> Isa. 43. 25.

<sup>c</sup> Micah. 7. 18, 19.



Chap. 16.  
Section 2

Rev. 14. 5.

<sup>d</sup>Jer. 50. 20

by the Surety, putteth the principall out of debt, though he payd never a peny of it. The holy Ghost speaketh most comfortably, saying, that God doth finde no sinne in them whose sinnes are pardoned. <sup>d</sup>In those dayes, and at that time saith the Lord, the iniquitie of Israel shall be sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found; but how may this be, he giveth the reason, for I will pardon them whom I reserve.

<sup>e</sup>Mat. 9. 5

If you beleeve that God can pardon any sinne, even the least, you have like reason to beleeve that God can pardon all, yea the greatest; for if God can doe any thing, he can doe every thing, because he is infinite. He can as easily say, <sup>e</sup>thy sinnes are forgiven thee, all thy sinnes are forgiven thee, as to say, Rise and walke. He can as wel save one that hath beene long dead, rotten, and stinking in his sinne, as one newly fallen

fallen into sinne. For he can as easily say, *Lazarus come forth*, as to say, & *Damzell I say to thee Arise.*

Lastly, to make an end of removing this fear, I ask thee who art troubled with the greatnesse of thy finnes past, and with feare that they can never be pardoned, *how stand you affected to present finnes?* Doe you hate and loath them? Doe you use what meanes you can to be rid of them? Are you out of love with your selfe, and humbled because you have harboured them to Gods dishonour, and your owne hurt? And doe you resolve to *returne from your evill wayes*, and to enter upon an holy course of life, if God shall please to enable you, and is it your heartie desire to have this grace to be able? And are you afraid, and have you now a care lest you fall wittingly into sinne; then let Satan, and a fearefull heart object what they

Z. 5;

can,

Chap. 16.

Section 2.

*Ioh. 11. 43*

*5 Mar. 5. 4*

*Ezek. 18*

23, 24

*Chap. 16.**Section 2**Ezek 36.**25. to 33.**\* Isa. 55. 7.*

can, you may say, though my sinnes have beene great and hainous, for which I loath my selfe and am ashamed, yet now I see that they were not onely pardonable, but are already through the rich mercy of God pardoned. For these are signes of a new heart and a new minde. Now to whomsoever God giveth the least measure of saving grace, to them hath he first given pardon of sinne, and will yet abundantly pardon. For he saith, *\* Let the wicked forsake his way, and the unrighteous man his thoughts : and let him returne to the LORD, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

S E C.



SECTION 3.

*Removing the feare that riseth from doubts that God will not pardon.*

**T**Here are others who make no doubt of Gods power, they beleeve hee can forgive them; but they feare, yea, peremptorily conclude, that hee will not pardon them, and that because they be *Reprobates* (as they say) for they see no signes of *Election*, but all to the contrary.

I answer these thus. When your Consciences are first wounded with a sense of Gods wrath for sinne; it is very like, that before you have beleeved and repented, you cannot discern any signes of Gods favour, but of his wrath; for as yet you are not actually in state of grace, and in his favour.

And

*Ans.*

No man hath signes of election till effectually calling.

*Chap. 16.**Section 3*

And oftentimes after a man doth beleeve (though there bealwaies matter enough to give prooffe of his Election) yet hee cannot alwayes see it. If you be in either of these estates, (conceive the worst) yet you have no reason to conclude that you are *Reprobates*.

It is true, that *God* before the foundation of the world, fully determined with himseife, whom to choose to Salvation by grace, to which also hee ordained them; and whom to passe by, and leave in their sinnes, for which he determined in his just wrath to condemne them. But who these be, is a *secret* which even in point of Election the Elc& themselves cannot know, untill they be *effectually* called, nay, nor being called, untill by some experience and proofes of their faith & holines, they do understand the witnesse of the *Spirit*, which testifieth to their spirits, that they are the chil-

*Chap. 16.  
Section 3.*

Children of God, and doe make their Calling & Election (which was alwayes *sure in God*) <sup>1</sup> *sure* to themselves. But in point of *reprobation*, namely, that God hath passed them by, to perish everlastingly in their wickednesse, no man living can know it, except he know that he hath sinned the sinne against the *holy Ghost*, that unpardonable sinne.

For God calleth men at all ages, and times, some in their youth, some in their middle age, some in their old age; yea, some have beene called at their <sup>m</sup> *last houre*. Now let it be granted, that you cannot by search into your selves finde the signes of effectuall calling, (which yet may bee in you though your dimme eies cannot perceive them.) Nay, suppose that you are not yet effectually called, here is no cause for you utterly to despaire and say you are *Reprobates*. How know you that God will not call you before you dye?

It.

<sup>1</sup> 2 Pet 1.

5.10

No man  
can know  
certainly  
in this life  
that he is a  
Reprobate

<sup>m</sup> Luk. 23.

42, 43

Scudder, n.



**Chap. 16.****Section 3**

In what  
order a  
Christian  
should ascend to  
the knowledge of  
his Election.

It were a farre wiser and better course for you that will bee thus hasty in judging your selves to be *Reprobates*, to busie your selves first with other things. Acquaint your selves with *Gods revealed will* in his Word. Learne to know what God hath commanded you to doe, and do that; also what he hath threatned, and feare that; and what hee hath promised, and beleeve, and rest on that. After you haue done this, you may looke into your selves, and you shall *reade your Election written in golden and great Letters.*

For, God never intended that the *first lesson* which a Christian should learne, should be the hardest, and highest lesson that can be learned, taken out of the book of his eternall counsell & decree, and so to descend to the *A.B.C.* of Christianity. Which were a course most perplexed, and preposterous. But his wil is that his schol-

schollers & chidren should learn out of his written Word here on earth, first, that <sup>n</sup> *God made all things*, and that hee made man *good*, and how that man hearkening to Sathan they found out *evill devices*, and so fell from grace and from *God*, and so both they and the whole world that came of their loynes; became guilty of eternal dānation. Next God would have you to *learne*, that hee, in is infinite wisdom, goodnesse, and mercy, *thought of*, and concluded a *new covenant of Grace*, for the effecting whereof hee found out and appointed a way and meanes to pacifie his wrath by satisfying his justice, punishing sin in mans nature, by which he opened away unto his mercie, to shew it to whom he would, namely, Hee gave his onely Sonne, *very God*, to become *Pvery man*, and being made a *common person and surety* in mans stead, dyed, and endured

*Chap. 16.*

*Section 3*

<sup>n</sup>Gen. I. 31

<sup>o</sup>Eccl. 7. 29

Gen 3. 15.

Gen. 17. 1.

2. 11.

Rom. 4. 11.

Ier 31. 31.

32.

P Phil. 2. 6

7, 8, 9, 10,

11

Chap. 16.

Section 3

red the punishment due to the sinne of man, and rose againe, and was exalted to sit at Gods right hand to raigne, having all authority committed vnto him.

Thus he made the new covenant of grace, established in his Sonne Iesus Christ, the tenour and condition whereof required on mans part is that man accept of, & enter into this covenant, beleeving in Christ, in whom it is established; then, *whosoever beleeueth in him, shall not dye, but have everlasting life.* This God did in his

Ioh. 3. 16

wisedome, justice, mercy, and love to man, that hee himselve might be *¶* iust, and yet a *¶* iustifier of him that is of the faith of Iesus.

¶ Rom. 3.

26

And hath therefore given his Word and Sacraments, and hath

¶ Ephe. 4. 8

called, and hath *¶* given gifts to his Ministers, thereby to beget, and increafe faith in men, by publishing this good newes, and by

¶ 2 Cor. 5.

20

commanding them: as *¶* in Christs stead, in Gods name to beleeve, and



and to be reconciled to *God*, and to live no longer according to the will of their old Masters the *Devell*, the *World*, and the *Flesh*, under whom they were in cursed bondage; but according to the will of him, that redeemed them in holinesse and righteousness, whose service is a perfect & blessed freedom.

Now when you have learned these lessons first, and by looking into your selves can finde *faith* and *new obedience*; then by this your *effectuall calling*, you may as by safe stayres ascend to that high point of your *Predestination*, which will give you comfort through assurance that you shall never fall away.

When you observe this order in learning your *Election to life*, it will not minister vnto you matter of curious and dangerous dispute, either with *God*, or man thereabout; but of high admiration, thanksgiving, and unspeakable

2 Pet. 1.5.  
10, 11

Chap. 16

Section 3

Rom. II.

33.

Eph. I. 3. 5.  
6.

Feare of  
sinning a-  
gainst the  
holy Ghost  
removed.

keable comfort, causing you to cry out with the Apostle, *O the depth of the riches both of the wisdom and knowledge of God, &c.* And Blessed be the God and Father of our Lord Iesus Christ, who hath chosen us in him before the foundation of the world, that wee should bee holy and without blame before him in love, having Predestinated us unto the Adoption of children, by Iesus Christ to himselfe, according to the good pleasure of his will, to the prayse of the glory of his grace, wherein he hath made us accepted in his well-beloved, &c.

There are yet some, who having heard that there is a sinne against the holy Ghost, and that it is unpardonable, are full of feares that they have committed that sinne, thence conclude that they are *Reprobates*, for they say, that, they have sinned willingly against knowledge & conscience since they received the know-  
ledge

*Chap. 16  
Section 3*

*Ans.*

ledge of the truth, and tasted of the heavenly gift, and of the good *Word* of God.

If you who thus object, have sinned against *knowledge and conscience*, you have much cause of griefe & complaint against your selfe, and have much cause of humbling your selfe before God, confessing it to him, asking pardon of him, and grace to beleieve and repent, both which you must endeavour by all means. Yet I see no cause why you should conclude so desperately, that you have sinned against the *holy Ghost* and are a *Reprobate*. For as few in comparison (though too many) commit this sinne, so few know what it is.

All sinne <sup>a</sup> against *knowledge and conscience* is not this sinne. Nor yet all wilfull sinning. It is not any *one sinne* against the *law*, nor yet the direct breach of the <sup>b</sup> *whole law*, nor every malicious opposing of the *Gospel*, (if it be of

<sup>a</sup> 1 Kin. 15. 5  
<sup>2</sup> Sam. 11.  
4. 6. 10. 15.  
15.

<sup>b</sup> Heb. 10.  
28.

Scudder, H.



Chap. 16.

Section 3

1 Tim. 1

13

2 Chron.

16. 10

1 King.

11. 4, 5, 6

Heb. 10.

28, 29

Luk. 23.

34

Math. 26

69, 70, 74

of ignorance) neither is it <sup>d</sup>every  
*blasphemie*, or persecution of the  
 Gospell, and of those that pro-  
 fesse the truth, (if these be done  
 out of ignorance or passion :)  
 Nor yet is it every <sup>e</sup> *Apostacie*,  
 and falling into grosse sinnes of  
 divers sorts, though done against  
 knowledge and conscience, yet  
 this sinne against the holy Ghost  
 containeth all these and more.  
 It is a *sinne against the Gospell*,  
 and free offer and dispensation of  
 grace and salvation by CHRIST  
 through the Spirit. Yet, it is not  
 any particular sinne against the  
 Gospell, nor yet a rejecting of  
 the whole Gospell (<sup>f</sup> *if in igno-*  
*rance*,) nor yet every *denying* of  
*Christ*, or sudden revolting from  
 the outward profession of the  
 Gospell (when it is of <sup>g</sup> *infirmities*  
 through feare, & such like temp-  
 tation.) Neither is it called the  
 sinne against the *holy Ghost*, and  
 is unpardonable, because it is  
 committed against the *Essence*,  
 or

or Person of the holy Ghost, for the essence of the three persons in Trinitie is all one: And the person of the holy Ghost is not more excellent than the person of the Father and the Sonne; but it is called the sinne against the holy Ghost, and becommeth unpardonable, because it is against the Office of the holy Ghost, and against the gracious operations of the holy Ghost, and therein against the whole blessed Trinitie, all whose works, out of themselves, are consummate and perfected, in the worke of the holy Ghost. Moreover, know that it is unpardonable, not in respect of Gods power, but in respect of his will. Hee having in his holy wisdom determined never to pardon it. And good reason why he should will, not to pardon it in respect of the kinde of the sinne, if you wel observe it; it being a wilfull and malicious refusing of pardon upon such termes as the Gospell doth offer

Chap. 16  
Section 3

Whycalled  
sin against  
the holy  
Ghost.  
Why unpardonable.

\*Ad extra.

Chap. 16.  
Section 3.

A descrip-  
tion of the  
sin against  
the holy  
Ghost.

Heb. 6. 4, 5,  
6.

Heb. 10.  
26, 27, 28,  
29

offer it, scorning to be beholding unto God for it. You may perceive what it is, by this description.

The sinne against the holy Ghost is an utter, wilfull, and spitefull reiecting of the Gospell of Salvation by Christ, together with an advised and absolute falling away from the profession of it, so farre that against former knowledge and conscience, a man doth maliciously oppose and blaspheme the Spirit of Christ, in the Word and Ordinances of the Gospell, and motions of the Spirit in them, having resisted, reiected, and utterly quenched all those common, and more inward gifts and motions wrought upon their hearts and affections, which sometimes were entertained by them; in so much, that out of hatred of the Spirit of life in Christ, they crucifie to themselves a-fresh the Sonne of God, and doe put him (both in his Ordinances of Religion, and in his members) to open shame, treading under-



Chap. 16.  
Section 3.

Underfoot the Sonne of God, counting the blood of the Covenant, wherewith they were sanctified an unholy thing, doing despite to the spirit of grace. If you shall heedfully looke into these places of the <sup>k</sup>Scripture, which speake of this sinne: and withall doe observe the opposition which the Apostle maketh betweene sinning against the Law, and sinning against the Gospell, you shall clearely finde out the nature of this sinne.

But to resolve you of this doubt; (if you be not overcome with Melancholy, for then you will answer you know not what, which is to be pittied rather than regarded.) I would aske you that thinke you have committed the sinne against the holy Ghost these Questions. Doth it grieve you, that you have committed it? Could you wish that you had not committed it? If it were to be committed, would you not for-

<sup>k</sup> Mat. 12.  
24, 31, 32.  
<sup>k</sup> Marke 3  
28, 29, 30.  
<sup>k</sup> Luk. 12.  
10.  
<sup>k</sup> Heb. 6.4,  
5, 6.  
<sup>k</sup> Heb. 10.  
26, 27, 28,  
29.  
How to be  
sure that a  
man hath  
not com-  
mitted this  
sin against  
the holy  
Ghost.

Scudder, 11.

Chap. 16

Section 3

forbeare if you could choose? Would you take your selfe be-  
 holding to God, if hee would  
 make you partakers of the *bloud*  
 and *Spirit of his Sonne*, thereby  
 to pardon and purge your sinne,  
 and to give you grace to repent?  
 Nay, are you troubled that you  
 cannot bring your heart unto a  
 sense of desire of pardon and  
 grace? If you can say yea; then,  
 albeit the sinne or sinnes which  
 trouble you may be some feare-  
 full sinne, of which you must be  
 exhorted speedily to repent: yet  
 certainly *it is not the sinne against*  
*the holy Ghost*. It is not that *unpar-*  
*donable sinne*, it is not that *sinne*  
*unto death*. For he that commit-  
 teth this sinne cannot relent, *nei-*  
*ther will he be beholding to G O D*  
*for pardon and grace, by Christs*  
*bloud and spirit*, he cannot desire  
 to repent. But he is given over  
 in Gods just judgement, unto  
 such a reprobacy of minde, pol-  
 lution and deadnesse of consci-  
 ence,

ence, perversaesse and rebellion  
of will, and to such an height of  
hatred and malice, that he is so  
*blasphemously & despitefully* bent  
against the *Spirit of holinesse*, that  
it much pleaeth him rather, than  
any way troubles him, that hee  
hath so maliciously and blasphem-  
ously rejected, or fallen from,  
persecuted, and spoken blasphem-  
ously against the *good way of*  
*salvation by Christ*, and against  
the gracious operations of the  
*spirit*, and against the members  
of *Christ*, although he was once  
convinced clearly that this is the  
only way of Salvation, and that  
those graces and gifts were from  
God, & that they were the deare  
children of God whom he doth  
now despight.

Others, if not the same, object  
thus; God will certainly con-  
demne them: because s S. *Iohn*  
hath said, if their *hearts condemne*  
*them*, *God is greater than their*  
*hearts*, hence they inferre. God

A a

will

Feare that  
God will  
not par-  
dō because  
their hearts  
condemne  
them, re-  
moved.

s 1 Iohn 3

20

Scudder, H.



Chap. 16.

Section 3.

Answ.

will condemn them much more. For they say their hearts doe condemne them.

There is a double judgement by the heart and conscience. It judgeth a mans *state or person*, whether he be in state of grace, yea or no. Also it judgeth a mans *owne particular actions*, whether they be good or no. I take it, that this place of *John* is not to be understood of judging or condemning the person; For God in his finall judgement doth not judge according to what a mans weak and erroneous conscience judgeth (for so it cannot choose but be, more or lesse in this life) making it the square of his judgement to condemne or absolve any. For many a man in his presumption <sup>h</sup> *justifieth* himselfe in this life, when yet God will condemn him in the world to come and many a distressed soule, like the <sup>i</sup> *Prodigall*, and humble <sup>k</sup> *Publican* condemneth himselfe, when

h Hof. 12. 8

Luk. 18. 11

i Luk. 15.

18, 19.

k Luk. 18.

13, 14.

*Chap. 16.*

*Section 3*

yet God will absolve him. For a man may have peace with God, yet God, for reasons best known to his wisdom, doth not presently speake peace to his conscience, as it was with David, in which case man doth judge otherwise of his estate than God doth.

This place is to be understood of iudging of particular actions, namely, whether a man love his brother not in word and tongue onely, but in deed and truth, according to the exhortation, ver. 18.

Which if his Conscience could testifie for him, then it might assure his heart before God, and give it boldnesse to pray unto him, in confidence to receive whatsoever hee did aske according to his will. But if his owne conscience could condemne him of not loving his brother in deed, and truth, then God, who is greater than his hart (but wherein greater? greater in knowing mans heart, and the truth of his love.) knowing all

A a 2

things

1 Ioh. 3. 20

1 Ioh. 3. 18,  
19, 20, 21,  
22.

Scudder, H.

Chap. 16.  
Section 3

1<sup>st</sup> Heb. 21. 17

things, must needs condemn him therein much more. Even as Peter in the question whether he loveth Christ or no, he appeales to Christs omniscience, whereby he proveth his love towards him saying ; *1<sup>st</sup> Thou knowest all things, thou knowest that I love thee.*

This is the full scope of the place. Yet this I must needs say, that the *holy Ghost* hath instanced in such an act, namely, of hearty loving the brethren, which is an infallible signe of being in state of grace: whereby (except in case of extreame melancholy or phrensie, and in the brunt of a violent temptation) a man may judge, whether at that present he be translated from death to life, yea, or no.

If any shall think the place to be understood of judging the person, he must distinguish between that judgement which the heart doth give rightly, and *de iure*, and that which it giveth erroneously.



neously. But suppose, that you trying your selves by this, your hearts doe condemne you of not loving the brethren, can you conclude hence that you shall be finally damned? *God forbid?* All that you can inferre, is this; you cannot have boldnesse to pray unto him untill you love them, nor can you assure your selves that you shal have your petitions granted. And the worst you can conclude is, that now for the present you are not in state of grace, or at the least you want prooffe of being in state of grace. You must then use all Gods meanes of being ingrafted into Christ, and must love the children of God, that you may have prooffe thereof. Did <sup>m</sup> Paul love the brethren when hee breathed out threatening, & was, as he himselfe saith, mad against them? Was hee at that time a *Reprobate*? Did hee not afterwards, being converted, so love Gods people, that he

Aa 3 could

<sup>m</sup> Acts 26  
10, 11

Acts 8.3.

Scudder, H.

Chap. 16

Section 3

2 Cor. 13

15.

Feare of  
being Re-  
probates,  
because  
they can-  
not tell  
that Christ  
is in them,  
removed.

2 Cor. 13

5.

Answ.

could be content to <sup>n</sup> spend, and  
*be spent, himselfe* for them. So ma-  
ny thousands, whose consciences  
for the present may justly con-  
demne them of not loving those  
that be zealous, and indeed Gods  
children may yet love them  
hereafter as dearly as their owne  
soules.

Some will yet say, certainly  
we are *Reprobates*. For we have  
according to the command of  
the *Apostle*, tryed *whether we be in  
the faith*, or no, and *whether Christ  
be in us*, but we finde neither;  
the *Apostle* saith, we know thele  
to be in us, else we are *Reprobats*,  
2 Cor. 13. 5.

By *Reprobate* in this place, is  
not meant one that is not elect,  
one whom God in his just judg-  
ment past, by and ordained unto  
wrath. For none of the Elect can  
before their conversion know,  
by any search, that they are in the  
faith, or that Christ is in them:  
For that cannot bee knowne  
which

which yet is not. Many are not converted untill they be thirtie, fortie, or fiftie yeares old. Will you say, these in their younger yeares were *Reprobates*? You may say, they then were in state of condemnation, and children of wrath, but no *Reprobates*. Besides, a man must not bee said, not to be in the faith, and not to have Christ in him, because he doth not know so much: For many have faith, and are in Christ, yet do not alwaies know it.

The word *Reprobate*, because it is ordinarily understood, by our common people, for a man ordained to condemnation, is too harsh, except its true meaning were expressed, and the *Greeke* doth not necessarily inforce it. Yet I confesse it is a terme proper enough, if it were not (in our *English*) almost appropriated to the former sense.

These words now rendered, ex-



**Chap. 16.** *cept ye be Reprobates, may (as I*  
**Section 3** *judge) rather be translated thus;*  
*ἐὰν μὴ ᾖ ἁλ.* *Except you be unapproved, or ex-*  
*κρινόμεν.* *cept you be without prooffe, namely,*  
*of your being in the faith, and of*  
*Christs being in you, whereof*  
*you outwardly make professi-*  
*on.*

Howsoever it bee translated  
 (for in this I submit my selfe  
 to the Church) let any that is j-  
 dicious observe the *matter* ther-  
 in handled, and the *Metaphor*  
 taken from Goldsmiths in trying  
 of mettals, and they shall finde,  
 it must bee understood in t his  
 sense.

**2 Cor. 13. 3** The *Corinthians* did question  
 the lawfulnessse of *Pauls calling*  
*to his Apostleship*; therefore they  
 require of him to give them a  
 \**prooffe of Christ speaking in him.*  
 His answer is to this purpose, as  
 if he should say; I will goe no  
 farther to seeke a *signe, or prooffe of*  
*Christ speaking in mee, then to*  
*your selves. Hath not the Word*  
*and*

\* *ἁρμολογία.*

*Chap 16.  
Section 3.*

and Gospell of CHRIST beene  
powerfull by my Ministry to  
convert you, and to beget faith,  
and to forme Christ in you?  
Looke into your selves, try if you  
have not *faith*, and if *Christ* be  
not formed in you? If you find  
this, I need no other *prooffe* of my  
calling, nor of Gods power and  
grace, blessing me in my calling.  
But if upon tryall you cannot  
finde that you are in the faith,  
&c. you are *unapproved Christians*.  
Either you have yet onely a  
meere forme of Christianity, and  
like false coyne or *Reprobate sil-  
ver*, are but *hypocrites and con-  
terfeits*; or if you be Christians  
in truth, yet you are *inexperien-  
ced Christians*, and without *prooffe*  
of it to your selves. But whether  
you finde that you have faith or  
no, &c. I trust and am assured  
that both I & the rest of Christs  
Ministers with me, shall *approve*  
our selves to be true and faithfull  
Ministers of Christ; though in

Chap. 16.

Section 2

1 Cor. 13. 7

ἀδύναμος,

the account of the false Apostles and of some of you, wee bee as *Reprobates*, or unapproveable, that is, such as in your opinion cannot give *proofe* of CHRIST speaking in us.

ἀδύναμος.

Our late excellently learned and reverend Translators, ver. 7. translated the same word, in the affirmative, *Approved*, wherefore, the privative particle being added, the translation may well be *unapproved*, or, *without proofe*, or *refuse*.

Reply.

Some may Reply, if I find upon tryall that I am a *counterfeit*, and as *Reprobate* silver, may I not then judge my selfe to be a *Reprobate*?

Answer.

No. For first you may erre in judging of your selfe. Secondly, if you do not erre, you can judge only this, that yet you are not in state of grace: but in the use of the meanes, you may be. God can as well convert an *Hypocrite*, as a *Pagan*. For though now you be



be drosse and refuse, you may ere long be pure Gold. For God in making vessels of honour, doth more than all earthly Kings, and all their Goldsmiths can doe; For they by their prerogative setting their stampe, and by their Goldsmiths skill, can make currant coyne, and rich Vessels, if that they have pure mettall to worke upon: But they cannot make good mettall of base stuffe, or can make gold of brasse. But such is the force of Gods Word and Spirit, that whereas they finde you base and drossie stuffe, they, by imprinting the Character and stampe of Gods Image upon your hearts, doe metamorphise and transforme you into the same Image, from glory to glory, even as by the Spirit of the Lord. As soone as you are truly touched and annointed with this Spirit, you shall become good Gold, and Silver, vessels of honour fitted for the LORDS use where-

*1<sup>st</sup> 2 Cor. 3.*  
*18.*

Scudder, H.

**Chap. 16.****Section 3**

Feare that  
God will  
not pardon  
because  
they seeke  
too late,  
removed.

whereunto you were pre-ordained.

There are yet others object fearefully, saying, that they are *cast-awayes*, and that God will not have mercy on them : and that because now it is *too late*, they have passed the *time and date* of their Conversion, they therefore will not use, or at least have no heart in using GODS meanes to convert them, such as prayer, reading, hearing the Word, &c. Nor yet willingly will suffer others to pray either with them, or for them, and all because they think it is now too late, and in vaine, mistaking this and such other Scriptures, *9 Because I have called (saith GOD) and you have refused ; they shall call on mee, and I will not answer.* And because they thinke they sinne when they pray, and heare the Word, and that the more means is used to save them, their condemnation shall be the more in-

**9 Pro. I. 24****28**

increased. Thus Satan, & a feare-  
full heart deludeth many.

It must be acknowledged, that  
God would have all men <sup>r</sup> walke  
and worke while they have light,  
becaule <sup>t</sup> the night will come when  
no man can worke. And <sup>t</sup> whilst  
it is called to day, hee would have  
every one returne, and accept of  
grace offered, and not to harden  
their hearts against it. And our  
Saviour bewaileth Ierusalem,  
because they did let slip the <sup>a</sup> day  
of their visitation. All which do h  
shew that God hath his set peri-  
od of time, betweene his first and  
last offer of grace, which being  
passed, hee will offer it no more;  
and that justly, because they took  
not his offer when they might.  
And this time is kept to secret  
with God, that if hee offer grace  
to day, who can tell whether he  
wil offer it to morrow? Or whe-  
ther he will offer it again? Who  
knoweth whether God will take  
him from the meanes of Salvati-  
on,

*Chap. 16.*

*Section 3.*

*Ans.*

*r Ioh. 12. 36*

*t Ioh. 9. 4.*

*t Heb. 3.*

*- 13, 15*

*u Luk. 19.*

*42, 43*



**Chap. 16.****Section 3**

It is not possible for any to know that the time of his conversion is past.

on, or, will take the meanes of Salvation from him? All this our holy and wise *God*, hath revealed in his *Word* to make men wise, to take the opportunity and time of grace while it is offered. Wherefore whosoever have let slippe their first times & offers of grace, have sinned & plaid the foolse egregiously, for which they have cause to be much humbled. But for you to conclude hence that the date and time of your conversion is out, hath no sufficient ground. For *it is not possible for you to know, that your time of conversion is past all recoverie.* But you shold rather for the present time beleeve, and hope that it is not past. Indeed to presume to put off receiving grace untill *to morrow*, is foolish and dangerous, but if God give you time till to morrow, that you live, and it can be said *to day*, so long as you yet live, and the externall meanes of Salvation are not taken from you,

either

either in their exercise, or out of your remembrance; but you doe yet *live* to heare what God hath commanded you to doe, and to heare what good things hee yet offereth unto you with *Christ*, or if the meanes be taken from you, or you are detained from them by sicknesse, &c. so long as you yet *live* to *call* to remembrance what God hath commanded you to beleieve and doe, you cannot say the time is too late. If you would yet condemn your selves for refusing grace heretofore, and would be now willing and desirous to accept of it. Moreover, would you now with all your heart, use the meanes of Salvation, and indeavour to beleieve and repent, if you thought it were not too late? And doth it grieve you that you have let slip the opportunitie? And would you gaine and redeeme that lost time, if you knew how? Then, I dare, *in the name of God*, assure you,

2. Chr.  
6. 37-39.

Chap. 16.

Section 3

Heb. 3, 15

2<sup>a</sup> Cor. 5.

20

2<sup>a</sup> Cor. 6. 2

Chro. 33

10, 12, 13

you, that the date of your conversion is not out. It is not too late for you to turn unto the Lord. While it is to day. I may boldly say harden not your heart, which, if you doe not, you must know that now is an acceptable time, now is the day and time of your<sup>a</sup> salvation. At what time soever G O D doth send his <sup>a</sup> Minister unto you, by whom G O D doth beseech you, they intreating you, as now I doe, in Christs stead, that you would be reconciled to G O D, <sup>b</sup> this is the acceptable day, if you will be intreated by them : The day wherein G O D will accept of you, is not past. Moreover, at what time soever, and by what meanes soever, any man shall humble himselfe for sinne, and aske grace, the date of Gods acceptance of him is not out. Learne this in the example of <sup>c</sup> Manasses, and many other who had refused grace in their yongertime; yet were converted in their age.

You



You have Gods expresse words for it, who saith, <sup>d</sup> From the dayes of your fathers, that is, for a long time, Yee are gone away from mine ordinances, and have not kept them, Returne unto me, and I will returne unto you, saith the Lord of Hosts.

Chap. 16  
Section 3  
<sup>e</sup> Mal. 3.7

That place in the *Proverbes* rightly understood doth not contradict any thing which I have said, nor yet serve for that for which it is alledged: For by *refusing*, there he meaneth, a constant and obstinate refusing of *wisedomes* counsell, untill such time that God hath brought some misery on them (thē they should call upon him.) By calling upon him in that place, is not meant a hearty praying, with godly sorrow for sin, making request for pardon and for grace; but a crying or howling rather like those in <sup>e</sup> *Hosea*, under the sense of Gods judgements, praying in truth onely to be eased of it. For at what

Pro. 1.28

<sup>e</sup> Hol. 7.14

Ezek. 18.

Chap. 16

Section 3

<sup>f</sup> 2 Chron.  
6. from  
36. to 40.

<sup>g</sup> 2 Chron.  
7. 12.

Reply.

<sup>k</sup> Heb. 12. 17

<sup>i</sup> Mat. 25.  
11, 12.

<sup>k</sup> Lu. 13. 24

Answ.

what time soever a sinner shall repent, **G O D** will turne to him. And who soever looketh towards *Christ*, the true <sup>f</sup> *Temple*,) shadowed forth by the materiall Temple at Ierusalem,) and confesseth his sinne, and asketh pardon, **G O D** will pardon, for so hath he promised.

But may not a man pray too late, and seek repentance in vain, as *Esa* did, <sup>h</sup> *who found no place of repentance, though he sought it carefully with teares?* Did not the <sup>i</sup> *foolish Virgins* seeke to enter into the Bride-chamber, but were not admitted? And doth not our Saviour say, <sup>k</sup> *many shall strive to enter in, and shall not be able?*

No man can aske grace and forgiveness of sinnes too late, if he aske for grace and power against sin heartily: But a man may aske a temporall blessing, or the removal of a temporall evill, when it may be too late.

As for *Esa*s carefull seeking  
of

*Chap. 13*  
*Section 3*

of repentance, you must understand it, not of his *owne* repentance from his prophanenes, and from other dead workes: but of his *Father Isaacks* repentance; he would have had his father to change his minde, and to have given him the *birth-right*, which was already bestowed upon *Iacob*. Read *Gen. 27. 34. 38.*

Whereas the *foolish Virgins* did assay to enter into the *Bride-chamber*, when the doore was shut: know, that this is a *parable*, and must not be urged beyond its generall scope, which is to shew that *formall professors of Christi-anitie*, such as have onely a *forme of godlineffe*, without the power of it; they, although they will not live the *life* of the righteous, yet they could with their *lend*, might be like theirs: And because of their outward profession of *Christs Name* in this life, they securely expect eternall life; but because before their death, they did

<sup>1</sup> Num. 23.  
10.



Chap. 16  
Section 3

did not provide the oyle of truth and holinesse, therefore at the day of *Iudgement*, they shall be disappointed of entering into *Heaven*, which in the time of their life, they did so much presume of.

The like answer may be given, unto that place alledged out of *Luk. 13. 24.* Yet unto that place more may be said: You mistake when you say, that Christ saith, many shall strive to enter and shall not be able. He saith; *Strive to enter in at the straight gate*, for many I say to you, shall *seeke* to enter in, and shall not be able, he doth not say, many shall *strive* to enter.

αγωνίζο-  
μαι, *Strive*.

There is great difference in the signification of the *Greeke* words, and so there is betweene *striving* and *seeking*, signified by them. *Seeking* imports onely a bare professing of *Christ*, such as is shewed in giving the name to *Christ*, comming to *Church*, hea-  
ring

*Chap. 16*  
*Section 3*

Hos. 6.3.

ing the *Woꝛd*, and receiving the *Sacraments*. For thus did the men spoken of by our *Saviour*, who are said not to be able to enter. But to *strive* to enter, is to doe all these and more, it is to *strive* in seeking for him, that they *take up their crosse* and follow him, they give their *hearts* to him, as well as their *names*, they are heartie and sincere in *Praying*, *Hearing*, *Receiving*, they strive to subdue their lusts, which offend Christ, and strive to be *obedient* to his will, as well as to *believe* his promises, & to hope for happinesse, *this is to strive*. Now never any did thus strive in seeking to enter (though it were but the last day of their life) that was put backe, and not received. Wherefore say not it is to late. But say, the more time I have lost, the more cause there is why now I should presently set to Religion in earnest, & not loose time in questioning, whether I shal be accepted or no.  
And

Scudder, H.

Chap. I 6.  
Section 3.

Psal. 73. 13

And whereas you said, you are afraid to use the *meanes* of Salvation, for the reasons before objected; hereby you may see, that all this is but the malice, and craft of the Divell, by keeping you from the *meanes*, to keepe you from *Salvation*. For it is most false to say, that to pray, heare the Word, &c. is to increase your sin, because you cannot performe these as you should, and as you would. I am sure, it is a greater sinne in you to forbear these necessary duties, out of despaire that they shall ever profit you, or that you shall be accepted of *God*. You should thinke thus, if I doe not use the *meanes* of salvation, I shal certainly perish everlastingly; but if I do pray, heare, &c. I may be saved, therefore in obedience to *God* I will doe as well as I can. But little doth a man know how well hee may doe, if he would indeavour; neither can a man conceive how accepta-



**Chap. 16.**

**Section 3.**

2 Chron.

30.19.

m 2 Cor.

12.10.

The weakest performance of duties, lesse dangerous than whole omissions,

ceptable a little indeavour shall be, if he doe but desire to be true in his indeavour. For as<sup>m</sup> **G O D S** power is seene in mans weakenesse, so is Gods grace seene in mans insufficiencie. When wee are weake, then God in us can be strong. And when wee in humilitty like our services worst, then through *Christ* God may be best pleased with them. But whatsoever you doe, Doe not neglect, nor absent your selves from exercises of Religion: for *weakest observances, where is truth*, are farre more acceptable than *whole omissions*. Wherefore, if (as you say) you would not increase your sinne, and thereby your damnation be willing to use, and to joyne with others, in the use of all good meanes of Salvation; then if you be not saved, yet you shall have the lesse punishment. But you may be assured, that if in obedience to Gods Commandement you shall pray, heare the Word, receive

Chap 16

Section 3

receive the Sacrament, and have communion and conversation with those that feare God, you shall be saved in the end.

▪ Ioh 5.3

° Isa. 8. 17.

\* Isa. 30. 18

What if you doe not yet feele benefit and comfort (when you use these meanes of salvation) according to your desire? yet you must *waile* the good houre both of grace and comfort, even as the *impotent folke* did, who lay *waiting for the Angels comming to move the waters*, that they might be healed of their discales, *at the poole of Bethesda*. For if, when God hideth his face, *° you will waite* and looke for him, then *God will \* waite* his time to be gracious, and *blessed shall you be that waite for him*. It may be, it cometh justly upon you, that God should make you waite his leasure, and cause you to buy wisdome wise deare experience, because you did once account it an easier matter to beleieve and repent, and therefore you did not  
take

take the first offers, but made God wait. If it were thus, yet despaire not of grace, onely be humbled. For *P* God doth not deale with us after our finnes, nor reward us after our iniquities, but according to his rich mercie and promise made to us in Christ Iesus.

*Chap. 16*  
*Section 4*

*P Psal. 103*  
*10*

#### SECTION 4.

*A removall of feares rising from doubts of Gods love.*

**T**Here are very many, who have true proofes that they are the Elect of God, and have reason to thinke, that God not onely can, but will doe them good: yet because they will deny that to bee bestowed upon them, and to be in them which indeed is, therefore they feare, and are causelessly disquieted. I would have such to consider

B b first,



Chap. 16.  
Section 4.

first, whether they have not in them already evident proofes and signes of G O D S effectuall love towards them in Christ. These will acknowledge, that it is most true, that if they were sure, that G O D did love them, they should not feare; but this is all their doubt, that G O D doth not love them.

Doubts of  
Gods love  
because of  
their grie-  
vous affli-  
ctions, re-  
moved.

Deut. 28.  
20.

Some give this reason of their doubt. *God hath afflicted them, and still doth Plague them, yea, albeit they have professed the name of Christ, they are in some thing or other chastened daily, in so much that they seeme to bee in the condition of those whom G O D hath threatned to* *a curse in every thing they put their handes unto.* Therefore (say they) G O D doth not love them.

Ans.

Such weake and inconsiderate reasonings are incident to those whom G O D truly loveth, Did not the *holy men of G O D* reason,

reason, and conclude thus? But when doe Gods Children thus? It is in their <sup>b</sup> *haste*, before they be well advised what they think or say. And whence is it? Is it not from their <sup>c</sup> *ignorance*, and *brutishnesse*, being carried away by sense? *So foolish was I and ignorant*, saith the Prophet, &c. But when they come to themselves, and doe come to learne what is truth by the Word, then they learn, that it is not outward prosperitie will make *wicked men* happie, neither is it outward affliction that can make *a good man* miserable. Then they will neither applaud, nor envie the prosperity of the wicked, nor yet misconstrue, nor repine at their own afflictions. For they learne, that <sup>d</sup> *no man can know Gods love or hatred by any outward thing, that doth befall the (sonnes of men in this life.*

They learne, that God doth oft smile on his enemies, and

B b 2

that

*Chap. 16.*

*Section 4*

<sup>b</sup> Pl. 31. 23.

<sup>b</sup> Psal. 116

11.

<sup>c</sup> Psal. 73.

13, 14, 22.

<sup>d</sup> Eccl. 9. 1

Scudder, H.

*Chap. 16.*  
*Section 4*

• *Pro. 3. 12*  
*e Rev. 3. 19*

that he doth oft frowne upon, is angry with, and doth correct those whom he dearely loveth, even as a *Father* doth his Children.

*1 Rom. 8. 28*

• *Heb. 12.*  
*10*

*h Isa. 28. 29*

They learne by the Word likewise, that *God* hath excellent ends in all this, even in respect of them, and all for their *good*, namely, for *tryall* of their graces, for *prevention* of sinne, for to *remove* sinne, bringing them to repentance, and that they might be made *partakers* of his *Holinesse*. Besides, herein he doth much glorifie himselfe, shewing that he is *wonderfull in Counsell*, *excellent in Working*: causing the affliction to worke for his glory, in his peoples good. Yea, you may learne by the Word, and by your owne experience, that although the childe of God in his infirmitie and passion, when he is under the rod, may let goe his *hold* of God; yet, that God, in his love and compassion towards his



his childe, will <sup>i</sup> hold him fast by his right hand, and will not leave him; but will <sup>i</sup> guide him with his Counsell, that he may afterward receive him unto Glorie. This is the way of God with his Children; wherefore none from hence hath cause to question Gods love, but to conclude it rather.

But I have brought afflictions upon my selfe by mine owne sin and folly, I am impatient under them, and am little or no whit better for them, but rather worse.

If it be so, it is your sinne, and it behoveth you presently to repent; but doe not say, these things cannot befall those who are in state of grace and beloved of God. For did not <sup>a</sup> David by his adultery and murder bring upon himselfe much affliction? And had not penitent <sup>b</sup> Iob divers fits of impatience? And was not the <sup>c</sup> Prophet, at first,

B b 3

ra-

Chap. 16  
Section 4

<sup>i</sup> Psal 73.  
23, 24

Reply.

Ans<sup>r</sup>.

<sup>a</sup> 2 Sam 12  
9, 10, 11, 12

<sup>b</sup> Iob 3. 3  
Iob 6. 9.

<sup>c</sup> Psal. 73. 3  
to ver. 15

*Chap. 16*  
*Section 4*

rather worse than better by his afflictions, when thereby he had almost judged the state of the wicked, because they prospered, to be better than his, because he was continually chastened and plagued, thinking that all his Religion had beene in vaine, and to no purpose. It was their faults, and so it is yours, if it bee true which you say; yet it cannot be denied, but that God loved them, and so he may you, notwithstanding. You may know that afflictions, many times, doe worke like Physicke, which, at first stirreth humors, and which discovereth, and seemeth to increase the disease, before that it cure it; and this God doth many times, that his children may more fully see their corruptions, to their through humbling, before he cure them.

There are others (and it may be the same, when the tide of affliction is turned) because they  
*prosper,*

*Prosper, and are not in trouble as other men, doe conceive that God doth not love them. For it is said, <sup>k</sup> as many as hee loveth, he doth rebuke and chasten, and hee doth <sup>l</sup> chasten every Sonne whom he receiveth.*

*See, a fearefull and doubifull heart will draw matter to feede its feares and doubts, out of any thing. But know, God is a wise and good Father, hee knoweth when to strike, and when to hold his hands.*

*In these cases God doth not usually afflict his children with his heavie rod.*

*First, when they bee Infants, babes in Christ, or (if they bee growne to yeares) when they be spiritually weake or sicke, and cannot beare correction; then, though they be wayward, and froward, and deserve strokes, God doth forbear, and is inclined to pittie rather.*

*Secondly, when they be good*  
B b 4 *Chil-*

*Chap. 16.*

*Section 4.*

*Doubts of Gods love because they prosper, removed.*

<sup>k</sup> Rev. 3. 19

<sup>l</sup> Heb 12. 6

*Answ.*

*In what cases God usually doth not afflict his children.*

Scudder, H.



Chap. 16.

Section 4

mMal. 3. 17

Children, that is, shew that they would please him, indevouring to do what they are able, though it be with much imperfection, then God will not strike, but *spareth them, as a Father spareth his onely sonne that serveth him.*

nHos. 11. 4

Thirdly, when forbearance of punishment, and when fruits and tokens of kindnesse will *reclaime* his children from evill, and doe prove incitements unto good; God in this case also, like a wise and loving Father, had rather draw them by the *n cords of love*, then drive them with the *lashes of his displeasure*. Thus you see God may love his Children, and not bee alwayes afflicting of them. The Husbandman doth not alwayes plow and harrow his land, nor yet is hee alwayes threshing of his corne.

Well, doe you *prosper*? Then take notice of Gods goodnesse towards you with thanksgiving; studie

*Chap 16.  
Section 4.*

studie and indevor therefore to be the more obedient. If you cannot, yet grieve because you cannot be more thankfull and more obedient. Then, because *prosperity* hath made you better, or at least to will to be better, hence you may assure your selves, that your *prosperity* is not given you in wrath, but in love. But take heed, (quarrell not with God) because hee forbeareth to afflict you, either make this use, that you be good, and amend without blowes; or else be sure the more is behinde, and then when it commeth it will bee the more grievous; because, for his good will, you did foolishly call his love into question.

As the forementioned did question Gods love, from considerations taken from their outward conditions; so there are very many, besides what they conclude from outward crosses, gather al. so from their inward horrors

Bb 5

and

Fears that God doth not love men, because they think their state to be worse than any others, removed.

Scudder, H.

Chap. 16.  
Section 4

and distresses of Conscience, and from their intolerable perplexities of soule, that God doth not love them: they think that their distresse is other, or greater than the affliction of any of Gods Children, therefore they want peace, fearing that God doth not love them.

Ans<sup>w</sup>.

o Psal. 77.  
7, 8, 9,

p Mat. 27.  
46.

Cant. 5. 6.  
Psa, 49. 14

r 1 Cor. 4.  
8, 9,

Those to whom God doth beare speciall love, may bee so far perplexed with inward and strange terrors and discomforts, that they may think themselves to be *o* *for*saken of God. Thus the Psalmist complaineth, *will the Lord cast off for ever? And will he be favourable no more?* Yea, not onely hee, but Christ Iesus himselfe, and his Church, did in their sence & feeling, take themselves to be *for*saken of God; yet none that are wise will say, that these were out of Gods love, or were ever *r* quite *for*saken, though never so much perplexed and cast downe; though, in their owne feelings



feelings and sense, they, in the agony of their spirits, did thus thinke or speake.

God hath most *holy and blessed ends*, why that many times hee doth leade and leave his Children in such straits, that they are altogether without sense of his love.

First, it may be a just *correction* of them, for their not shewing love to God, and because they doe in part *forsake* him by their sinnes. This is therefore to humble them, and to make them know themselves, and to bring them to repentance. God may be pacified towards them in the *maine*, yet for a time, shew them no countenance; as D A V I D, though his anger was appeased towards *Absolon*,<sup>f</sup> yet for a time he wold not let him see his love, for hee would not let him come in his sight, that *Absolon* might be more humbled, and might the more detest his sinne.

Se-

Chap. 16  
Section 4

The ends  
why God  
doth grievously  
distresse his  
children.

<sup>f</sup> 2 Sam. 14  
24.

Chap. 16.

Section 4.

2 Cor. 12

7

Secondly, God exerciseth his beloved ones with many feares, horrors, and doubts, to *prevent* that *spirituall pride* which else would be in them, and that *self-sufficiency* which else they would conceive to be in themselves; If they should alwayes have sense of inward & spiritual comforts, and should not sometimes have *prickes in the flesh, and buffetings of Satan*, they would be *exalted above measure*, and would bee some thing in themselves in their owne opinion. But when there is such difficulty in getting, and in holding of grace and comfort, and when they shall finde what neede they have of both, and how neither can bee had, but from God, in and by Christ, it will make them empty themselves of *all things* in themselves, that they may bee *something* in Christ. And then, when they have grace and comfort, they will acknowledge themselves to be

be beholding to GOD for the same.

*Chap. 16.  
Section 4.*

Thirdly, GOD doth withhold from his Children, the sense of his favour, to try the sincerity and truth of their sole dependance on him; trying, whether because GOD seemeth to forsake them, they will forsake him; whethsr, like King Ioram, they will say, *"why shall they wait upon God any longer?"* And, whether they will with Saul, betake them to unlawfull meanes of helpe: Or whether on the other side, they will say with <sup>a</sup> Iob and <sup>b</sup> David, *though GOD kill us, or forget us, yet wee will trust in him, hope in him, and praise him, who they are perswaded is, and will shew himselfe to be the health of their countenance and their GOD.* God useth to leave his Children, as, in another case, he left <sup>c</sup> Hezekiah, to try them and to know what is in their hearts.

Fourthly, God withdraweth him-

<sup>a</sup> 2 King. 6

<sup>33</sup>  
1 Sam. 28:7

<sup>a</sup> Iob 13:15

<sup>b</sup> P. al. 42

9.11

<sup>c</sup> 2 Chr. 32

31

Scudder, H.



*Chap. 16.**Section 4**a Psal. 80.**18, 19.**Can. 3. 2. 5.**Can. 5. 1. 8.**Can. 2. 7.**Can. 8. 4.*

God doth  
never  
wholly or  
for ever  
forsake his  
Children.

himselfe for a time, that they may learne to *esteem* more highly of his favor, and to desire it more, when by the want of it, they find by experience, what an *Hell* it is to be without it. And that they may bee more *thankfull* for it, and be more *carefull*; (by studying to please God) for to keepe it when they have it. This holy use a *David* and the *Church* made of Gods forsaking them (as they thought) for a time. It made them seeke more diligently after God, promising that if hee would turne to them, they would not goe backe from him; resolving by his grace to sticke more close unto him.

But know this to your comfort, when God doth molt withdraw himselfe and forsake you, it is but in part, and in seeming, and but for a time. He may, for the causes before rendred, turne away his face, and forbear to shew his *loving countenance*; but he

he will not take his<sup>b</sup> loving kind-  
nesse utterly from you, nor suffer  
his faithfulnessse to faile. What  
God said to his afflicted Church,  
that hee saith to every afflicted  
member thereof. <sup>c</sup>For a small  
moment have I forsaken thee;  
but with great mercies will I ga-  
ther thee. In a little wrath have  
I hid my face from thee for a mo-  
ment: but with everlasting kind-  
nesse will I have mercy on thee,  
saith the LORD thy Redeemer.  
Hence it is that in your greatest  
extremities, your faith and hope  
shall secretly (though you feele  
not their working) preserve you  
from utter despaire. As it was  
with <sup>d</sup>David, and with our Bles-  
sed Saviour, who albeit these  
words of theirs to God, *Why hast  
thou forsaken mee*, argued feare,  
and want of sense of Gods love,  
yet these words, *My God, my God*,  
doe argue a secret affiance and  
hope.

And whereas you say, that no  
mans

Chap. 16.

Section 4

<sup>a</sup> Psal. 89.

32, 33, 34.

<sup>c</sup> Isa. 54. 7, 8

<sup>d</sup> Psal. 22. 1

Mat. 27. 46

**Chap. 16.****Section 4**

mans grieve or troubles are like yours, partly by reason of outward afflictions, and partly by inward temptations and distresses, (give mee leave to deale plainly with you.) It is a *foolish* and a *most false speech*. Talke with a thousand thus troubled, they will all say thus, *No mans case was ever as mine is*, Nor so bad: will any that have but common sense thinke this to be true? Most of these must needs be deceived. You feele your owne distresse, but you cannot fully know what another fee-  
leth.

If you would rightly looke into the distresses of others, who were better than your selves, according as they are recorded in the *Scripture*, you would not thus thinke. As for outward afflictions, upon whom did God ever lay his hand more heavie then on his *servant Iob*? Had not *S. Paul* also his trouble with-  
out

• Iob 1.

• 2 Cor. I 17

23 to 33



Chap. 16  
Section 4

out, of all sorts, and terrours within, &c. And, if you consider sorrowes, feares, and distresses of all sorts, were yours such as Davids were, or more than his? I pray what meane these, and many moe the like speeches? *My bones are vexed, my soule is vexed; but thou, O Lord, how long? I am weary with my groaning, mine eye is consumed with griefe, it waxeth old. c Why standest thou a farre off? Why hidest thou thy selfe in time of trouble? d How long wilt thou forget mee Lord; for ever? How long wilt thou bide thy face from me? e I am poured out like water, and all my bones are out of ioynt. My heart is like waxe, it is melted in the midst of my bowels. My strength is dried up like a potsherd; my tongue cleaveth to my iawes, and thou hast brought me to the dust of death. f My bones waxe old through roaring all the day. For day and night thy hand was heavie upon me. g There is no sound-*

b Psal. 6. 2, 3  
6, 7

c Psal. 10. 1

d Psal. 13. 1

e Psal. 22.  
14, 15

f Ps. 32. 3, 4

g Ps. 38. 3, 4

Chap. 16  
Section 4

<sup>b</sup> Psa. 69.3

<sup>i</sup> Psa 77.2.

soundnesse in my flesh because of  
thine anger, neither is there any  
rest in my bones, because of my  
sinne. Mine iniquities, that is, the  
punishment of mine iniquities,  
are gone over my head, they are too  
heavie for me. Thus and much  
more, doth he complaine. <sup>h</sup> I am  
weary of my crying, my throat is  
dry. Mine eyes faile while I wait  
for my God. <sup>i</sup> So Asaph, My sore  
ran, and ceased not, my soule refused  
to be comforted,

Reply.

What thinke you now? Were  
not Iob, Paul, and David, in  
Gods love and favour, notwith-  
standing all this? It may be you  
will reply, howsoever the matter  
of their trouble might be greater  
than yours, yet they could re-  
member God, they could pray to  
him, they had faith and confidence  
in God in their distresses, al which  
you want; therefore herein your  
case is worse than theirs.

Answer.

Consider your selves well,  
(I speake onely to you that are  
woun-

wounded at the very heart for sinne) and it is to be hoped that in some measure you shall find the like grace, faith, and confidence in you, which was in the; If you see it not, bee grieved for the want thereof; Indevour to doe as you say they did in their distresses, onely be not discouraged, and all shall bee well. But take notice, I pray you, that sometimes *David* neither did, nor could pray, (as he conceived of his owne prayer) any otherwise than in *roaring and complaining*; at which time, he saith, hee kept silence; But when hee could <sup>m</sup> confesse his sins and pray, then hee had some apprehension that God had forgiven him his sinne. And for all *Asaphs* remembring of God, yet even then he was <sup>o</sup> troubled, and his spirit was over-whelmed, and hee saith, his soule refused comfort; and *David* saith unto God, *When wilt thou comfort mee?* I grant it was his

<sup>1</sup> *Psa.* 32.3.

<sup>m</sup> *Psa.* 32.3.

• *Psa.* 77.2.3

*Psa.* 119.82



*Chap. 16**Section 4*

¶ *Pf. 31. 21*  
 r *Pf. 77. 10*

his fault, yet it was such a fault as was incident to one beloved of God. Moreover, I deny not, but that *Iob* and *David* had faith and hope in God; but these graces in them were oftentimes overclouded with unbelife and distrust; as doth appeare in their many passionate distempers; at which times, yet their faith appeared to others in their good speeches and actions intermingled, rather then to themselves. And the *Prophet* confesseth that those his faithlesse complaints were ¶ *in his haste*, and ¶ *from his infirmities*.

How say you now? Is it not thus with you? Are you not like others of *Gods children*? Off, and on, up and downe, you would pray and cannot, you would beleeve but (as you thinke) cannot, you would have comfort but cannot feele it. Onely you feele a secret support now and then, and now and then, you doe

*Chap. 16*  
*Section 4*

doe see and feele a glimpse of Gods light and comfort; for which you must be thankfull, which you must cherish by all meanes, & with which you must rest contented, waiting untill God give you more.

You should know and consider, that this is an old cunning device of *Satan*, to make you believe that your case is worse, or at least much different from the case of any others, because hee knoweth, that while he holdeth you thus conceited, no common remedy, which did cure and comfort others, can cure and comfort you. For you will still aske, Was ever any as I am? And if Gods *Ministers* cannot say yea, and, that such an instruction, and such a promise in the *Word* did helpe him; then you conclude that you are incurable.

But last of all, let it be supposed that your case is worse than any

An old device of *Satan* to make a mā thinke his case to be worse than any others.

Chap. I 6.

Section 4.

Ier. 8. 22.

\* Mar. 9. 23

\* Gen 18.

14.

any bodies else. Is there not a soveraigne *Balme in Gods Word*, a *Catholicon* that will heale all spirituall diseases? Gods Word is like himselfe, to a beleever, an *Omnipotent Word*. Is any thing *too hard for the L O R D*? Neither is there any spiritual disease *too hard for his Word*. When *Christ* healed the people with his Word, did it not heale even such, the like whereof, were never knowne to be cured before?

\* Ioh. II.

39, 40.

They made no question, whether he cured the like before. Indeede *Martha* failed in this, for she said of her brother *Lazarus* being dead; *L O R D he stinketh, for he hath beene dead foure dayes*: she conceived her brothers case to be desperate, and that none in his case could be raised. But *Christ* did blame her for want of faith; and by his Word hee did as easily raise *Lazarus* from being dead so long, as hee did cure

\* Peters



\* *Peters wines mother sicke but of an ague.*

Chap. 16.

Section 4.

<sup>a</sup> Mar. 1. 31

It is not *greatnesse* of any mans *distres* whattoever, that can hinder from helpe and comfort, but onely as then in <sup>a</sup> *curing mens bodies*, so now in curing and comforting mens *soules*, nothing hinders the cure, but the *greatnesse* of the *unbeliefe* of the party to be cured: for <sup>b</sup> *all things are possible to him that beleeveth.*

<sup>a</sup> Mar. 6. 5, 6,

<sup>b</sup> Mar. 9. 23

You will yet Reply: indeed here lyeth the difficultie in the *unbelife*.

Reply.

Well, be it so. If *unbeliefe* be your *disease*, and trouble, doe you thinke *that God cannot cure you of unbeliefe* as well as of any other sinne? But know that if with him in the *Gospel*, you feele your *unbeliefe*, and complaine of it, and confesse it unto GOD, saying, <sup>c</sup> *Lord I have cause to beleeve, Lord I doe, I would beleeve, helpe thou my unbeliefe*; if withall, you will waite untill GOD give

Ans.

<sup>c</sup> Mar. 9. 24

**Chap. 16** give you power to beleeve, and  
**Section 4** to enjoy comfort in beleeving, for,  
*d. 11a. 28. 16* *d faith maketh no haste*, this same  
 is both to beleeve in truth, and is  
 a certaine meanes to increase in  
 beleeving.

Wherefore let not *Sathan*, nor  
 yet a *fearfull heart* make you to  
 judge your case to be *desperate*  
*and remediless*, either in respect  
 of Gods power or will, though  
 you yet be in distresse, and doe  
 feele in you much feare and un-  
 believe. Seeke to God, and with  
 patience waite the good time of  
 deliverance, and comfort; and  
 in due time, you shall have helpe  
 and comfort, as well as any o-  
 ther.

Doubts  
 that God  
 doth not  
 love them  
 because  
 their prai-  
 ers are re-  
 jected, re-  
 moved.

There are yet some, that feare  
 God doth not love them, be-  
 cause they have prayed oft and  
 much; but God rejected their  
 prayers, and hath not heard  
 them.

There are many just causes,  
 why God may reject, or at least  
 not

not grant your prayers; and yet may love your persons.

For first, It may be you <sup>a</sup> *aske amisse*, either asking things unlawfull, or asking things inconvenient for the present, or in asking to have good things temporall, or spirituall, in that quantity & degree, which God doth not hold fit for you as yet; or you aske good things to an ill end, as to *satisfie some lust*, as pride, voluptuousnesse, covetousnesse, or some other; or it may bee you might aske onely with a naturall desire, or if with spirituall, yet you did it but faintly, without fervor; or lastly (though you failed in neither of the former,) yet you failed in this, you were *doubtfull*, you did *not aske in faith*, you did not beleieve, you should have the things so asked. Whosoever doe thus faile in asking, <sup>b</sup> *let them not thinke ever to receive any thing in favour from the LORD.*

Cc

And

*Chap. 16*

*Section 4.*

<sup>a</sup> I am. 4. 3.

<sup>b</sup> I am. I. 6.

7

Scudder, H.



*Chap. 16.*  
*Section 4*

God heareth pray-  
ers many  
wayes.

And it is a fruit of Gods love, when he doth not answer prayers so made; For it will cause you to seeke him, and to pray to him, in a better manner that you may be heard.

Secondly, God doth many times in love and mercy heare his childrens praier, when they thinke he doth not. God heareth prayers many wayes, you must observe this, else you will judge that he doth not heare your praier, when yet indeed he doth. Sometimes, yea, alwaies when it is good for you, he giveth the very thing which you pray for. Sometimes hee giveth not that thing which you aske; but some thing as good, nay, much better. As, when you aske *corporall and temporall good things*, he denyeth to grant them; but in stead thereof doth give you things *spirituall and eternall*, likewise when you aske grace in some *special degree*, such as joy, or comfort in God,

or

or the like, it may please him not to let it appeare that hee giveth the same unto you ; but in stead thereof he doth *enlarge your desires*, and he giveth *humility*, and *patience to wait* his leisure, which will doe you more good than that which you prayed for. So likewise when you pray that GOD would rid and ease you of such, or such a temptation ; God doth not alwayes rid and ease you of it ; but he in stead thereof giveth you *strength* to withstand it, and keepeth you, that you are not overcome by it ; thus *Christ* was heard in that which he feared, so he said to the<sup>d</sup> *Apostle*, *My grace is sufficient for thee* ? Which is better than to have your particular request. For now GODS power is seene in your weaknesse, and God hath the glory of it ; and you hereby have experience of GODS power, which experience is of excellent use.

*Heb. 5. 7.*

*42 Cor. 12*

*9*

C c 2

Like-

Chap. 16  
Section 4.

Likewise you may desire, to have such, or such a crosse removed ; yet God may suffer the crosse to remaine for a time, but he giveth you strength and patience to beare it, wisdom and grace to be lesse earthly, and more heavenly minded by reason of it. There was never any, that, with an holy and humble heart, made lawfull requests according to the wil of Christ, believing he should be heard; but, though he were a man of many failings in himselfe, and did discover many weakneses in his prayer, was heard in that hee prayed, either in what he *did ask*, or in what he *should rather have asked*, either in that very thing, or in a better.

I would have you leave objecting, and questioning, whether God love you. Consider this; Hath hee not loved you, *e that hath given his onely begotten Sonne for you, and to you, f who hath*

*e* Ioh. 3. 16.

*f* Rev. 1. 5.



Chap. 16.

Section 5

8 Rom. 4.

25.

<sup>b</sup>Phi. 1. 29

<sup>i</sup>Ioh. 1. 12

<sup>h</sup>Heb. 11. 1

<sup>i</sup>Rom. 3. 28

*hath washed you with his blood,  
& having given him to dye for your  
sinnes, and to rise againe for your  
iustification, and hath hereby  
translated you into the king-  
dome of his deare Sonne, having  
also <sup>h</sup>given unto you to beleewe in  
his Name, hereby <sup>i</sup>making you  
his children, inheritours with the  
Saints in light. What greater  
signe can there be of greater love  
of God towards you? And what  
better evidence can you have of  
Gods love in justifying of you,  
then the <sup>k</sup>evidences of your faith,  
whereby you are <sup>i</sup>justified.*

## SECTION 5.

*A removall of false feares, rising  
from doubtings whether they  
have faith and are  
Justified.*

**A**LL men will grant, that if  
they were sure that they

Cc 3

had

Chap. 16.  
Section 5

had faith, they should not doubt of their iustification, nor of Gods love to them in Christ. But many doubt that they have no faith, or if they have any, it is so little, that it cannot be sufficient to carry them through all oppositions to the end, unto salvation.

Ans<sup>w</sup>.

<sup>a</sup>Luk 17.6

First, if you have any faith, though no more then as a<sup>n</sup>graine of Mustard-seed, you should not feare your finall estate, nor yet doubt of Gods love, for it is not the great quantitie and measure of faith that saveth; but the excellent property and use of faith, if it be true, though never so small: For a man is not saved by the worth of his faith, by which he beleeueth, but by the worth of Christ, the person on whom hee beleeueth. Now the least true faith doth apprehend whole Christ, as a little hand may hold a Jewel of infinite worth as well though not so strongly as a bigger. The least infant is as truly a man, as  
soone

*Chap. 16.  
Section 5*

soone as ever it is endued with a reasonable soule, as afterward, when it is able to shew forth the operations of it, though not so strong a man: even so it is in the state of Regeneration. Now you should consider that God hath <sup>1</sup> *Babes in Christ*, as well as *old men*, <sup>m</sup> *feeble minded* as well as *strong*, *sicke children* as well as *whole* in his familie. And those that have least strength and are weakest, of whom the *holy Ghost* saith, they have a <sup>n</sup> *little strength* in comparison, yet they have so much as (through God) will enable them in the time of greatest trials, *to keepe Gods Word, and that they shall not deny Christs Name*. Also know, God like a *tender father*, doth not cast off such as are little, feeble, and weake, but hath given speciall charge concerning the <sup>o</sup> *cherishing, supporting, and comforting* of these, rather than others. And <sup>p</sup> *Christ Iesus, hee will blow up,*

<sup>1</sup> I Ioh. 2.  
12  
<sup>m</sup> I Thes. 5  
14  
Rom. 14. 1  
Rom. 15. 1  
<sup>n</sup> Rev. 3. 8.

<sup>o</sup> I Thes. 5.  
14

<sup>p</sup> Mat. 12.  
20

Cc 4

and

Scudder, H.



Chap. 16 and not quench the least sparke of  
 Section 5 faith.

Caution.

This which I have said in commendation of *little faith*, is onely to keepe him that hath no more, from despaire. Let none herby please or content himselfe with his little faith, not striving to grow, and be strong in faith. If he do, it is to be feared that he hath none at all ; or if he have, yet he must know that hee will have much to doe to live, when he hath no more than can keepe life and soule together, and his life wil be very unprofitable, and uncomfortable, in comparison of him that hath a strong faith.

Reasons  
 why many  
 think they  
 have no  
 faith, but  
 without  
 cause.

But you will say, you are (1) so *full of feares and doubtings*, (2) you are so *fearfull to dye*, and to heare of your comming to *iudgement*, and (3) you cannot *feele* that you have faith, you cannot *feele* joy and comfort in beleeving, wherefore you feare you have no faith.

First,

Chap. 16  
Section 5

First, if you (having so sure a word and promise) doe yet doubt and feare so much as you say, it is your great sinne, and I must blame you now, in our Saviours name, as he did his Disciples then, saying, *Why are you fearefull, why are yee doubtfull, O yee of little faith?* But (to your reformation and comfort) observe it, he doth not argue them to be of *no faith*, but onely of *little faith*, saying, *O yee of little faith*. Thus you see that some feares and doubtings doe not argue no faith.

Secondly, Touching feare of death and judgement, *some feare* doth not exclude *all faith*. Many out of their naturall constitution are more fearefull of death than others. Yea, *pure nature* will startle and shrink to think of the separation of two so neare, and so ancient, and *such deare friends* as the soule and body have been. Good men, such as *David* and

9 Mat. 8.26  
7 Mat. 14.  
31.

Reasons,  
why some  
are more  
feareful to  
die than o-  
thers, and  
why al na-  
turally are  
unwilling  
to dyc.

**Chap. 16.  
Section 5.**

Hezekiah have shewed their unwillingnesse to die. And many upon a mistaking, conceiving the pangs and paines of death in the parting of the soule out of the body to be most torterous, and unsufferable, are afraid to dye. Whereas unto many, the neerer they are to their end, the lesse is their extremitie of paine; and very many goe away in a quiet swoone without paine.

And as for being moved with some feare at the thought of the day of Iudgement; who can thinke of that *great appearance* before so glorious a *Maiesty*, (such as *Christ* shall appeare in) *to answer for all the things he hath done in his body*, without trembling? The *Apostle* calleth the thoughts thereof the *terror of the Lord*. Indeede to bee perplexed with the thoughts of the one or other, argueth imperfection of faith and hope, but not an utter absence of either.

\* Mat. 16, 27

\* 2 Cor. 5.

10, 11

You



*Chap 16.  
Section 5.*

You have other and better things to doe in this case, than to make such dangerous conclusions, viz. that you have no faith, &c. upon such weake grounds. You should rather when you feele this over-fearefulness to die and come to Iudgement, labour to finde out the ground of your error, and study and endeavour to reforme it.

Vnwillingnesse to dye may come from these causes.

First, From too *high an estimation*, and from too *great a love to earthly things* of some kinde or other, which maketh you afraid and too loath to part with them.

Secondly, You may bee unwilling to die, because of *ignorance of the superabundant and inconceivable excellencies of the happiness of Saints departed*, which if you knew, you would bee willing.

Thirdly, Feare of death and com-

Causes  
why Christians are  
too unwilling to die.

Chap. 16.  
Section 5

Helpes a-  
gainst fear  
of death.

a Pla. 62. 10  
b 1 Cor. 7.  
29, 30, 31.

c 2 Pet. 1.  
10, 11.

comming to Iudgement, doth  
(for the most part) rise from a  
conscience guilty of the sentence of  
condemnation, being without as-  
surance, that, when you dye, you  
shall goe to heaven.

Wherefore if you would be  
free from troublesome feare of  
death and Iudgement, Learne  
( 1 ) to *thinke meanely and basely*  
*of the world*, in comparison of  
those better things provided for  
them that love God, and use all  
things of the world accordingly,  
without a *setting your heart upon*  
*them*, <sup>b</sup> *as if you used them not.*  
( 2 ) While you live here on  
earth, take your selves aside oft  
times in your thoughts, and *enter*  
*into heaven*, and *contemplate deep-*  
*ly the ioyes thereof.* ( 3 ) <sup>c</sup> *Give all*  
*diligence to make your calling, and*  
*election*, and right unto heaven,  
*sure unto your selves* ; But let me  
give you this needfull Item, that  
you be *willing and ready to judge*  
it to be sure, when it is sure, and  
when

when you have cause so to judge. Let your care bee onely to *live well*, joyning unto faith vertue, &c. and you cannot but *dye well*. Death at first appearance like a *Serpent* seemeth terrible, but by faith you may see this Serpents *sting* taken out, which when you consider, you may for your refreshing receive it into your bosome. *The sting of death is sinne*, the strength of *sinne* is the *Law*, but the *Law of the spirit of life in Christ* hath freed you from the law of *sinne* and of *death*. I confesse that when you seethis *pale horse*, death approaching, it may cause nature to shrink, but when you consider that his errant is to carry you with speede unto your *desired home*, unto a state of glory, how can you but desire he should carry you away out of this vale of misery, that *mortality might be swallowed up of life*.

If you would doe all this in earnest, you would be so farre from

Chap. 16.  
Section 5  
2 Pet. 1. 5.

1 Cor. 15.  
55, 56.  
Rom. 8. 2.

2 Cor. 5. 4



Chap. 16.

Section 5

Phil. 1. 23

2 Tim 4. 8

Job 14. 14

from feare of death, that you would, if you were put to your choice, with the <sup>d</sup> Apostle, choose to bee dissolved, and to bee with Christ, which is best of all, and so farre from fearing the day of Indgement, that you would love and <sup>n</sup> long for Christs appearing; waiting with patience and chearfulness, <sup>o</sup> when your change shall be. Indevour to follow these directions; then, suppose that you cannot keepe downe these fears, and conquer them as you would, yet be not discouraged, for fears and doubts in this kinde, doe flow many times from strength of temptation, rather than from weakenesse of Faith.

An answer  
to those  
which que-  
stion their  
faith, for  
want of  
feeling.

Moreover, what if you cannot attaine to so high a pitch in your Faith, as S. Paul had, are you so ambitious, that no other degrees of Faith shall satisfie you? Or are you so foolish, as thence to conclude, that you have no Faith.

Thirdly, Whereas you say,  
you

*Chap. 16.  
Section 5.*

you are without feeling, therefore you feare you have no faith. I acknowledge that *want of feeling, and want of sense of Gods favour,* is that which doth more trouble Gods tender-hearted Children, and make them more doubt of *Gods love,* and of *their iustification,* than any thing else, whereas I know nothing that giveth them lesse cause.

For first, *What meane you by feeling?* If you meane the enjoyment of the things promised, and hoped for, by inward sense; This is to overthrow the nature, and to put an end to the use of faith and hope. For *p Faith is the ground of things hoped for, and the evidence of things not seene.* And the *Apostle faith,* *q Hope that is seene is not hope.* Indeede faith giveth a present being of the thing promised to the beleever, but it is a being, not in sense, but in hope, and assured expectation of the thing promised: Wherefore

*p Heb. 11. 1*

*q Rom. 8. 24*

Scudder, H.

Chap. 16.

Section 5

12 Cor. 5. 7

fore the *Apostle* speaking of our spirituall conversation on earth, faith, *We walke by faith, not by sight.* These two; faith and feeling, are opposite one to the other in this sense; For when wee shall live by sight, and feeling, then, we shall cease to live by faith.

Secondly, If by *feeling* you meane a ioyous and comfortable assurance that you are in Gods favour, and that you shall be saved, and therefore because you want this joyous assurance, you think you have no Faith, you must know this conclusion will not follow.

For *Faith*, whereby you are saved and set into state of grace, and this comfortable assurance that you are in state of grace and shall be saved, doe differ, and are not the same. It is true, *Assurance* is an effect of faith in al that have this assurance, yet it is not such a proper and necessary effect, which is inseparable from the very being of  
of



of faith in man at all times. For you may have *saving Faith*, yet at sometime be without the *comfortable assurance* of Salvation.

To beleeve in Christ to Salvation *is one thing*, and to know assuredly that you shall be saved, *is another*. For *Faith* is a *direct act* of the reasonable soule, receiving Christ, and Salvation offered by God with him. *Assurance* riseth from a *reflect act* of the soule, namely, when the soule by discourse returneth upon it selfe, and can witnesse that it hath the afore-mentioned grace of faith, whereby a man can say, *I know that I beleeve that Christ Iesus is mine, and I know that I beleeve, that the promises of the Gospell belong unto mee*. The holy Scriptures are written for both these ends, that *first Faith*, and then *assurance of faith and hope* should be wrought in men. *These things are written*, saith S. Iohn in his Gospell, *that you may beleeve,*  
*that*

*1 Ioh. 20.*  
*31.*

Chap. 16  
Section 5

1 Ioh. 5.

15.

that Iesus is the Christ the Sonne of God, and that beleeving you might have life through his name. Again, these things have I written (saith the same Apostle in his Epistles) to you that beleeve on the name of the Sonne of GOD; that yee may know that you have eternall life, and that you may beleeve, that is, continue to beleeve, and increase in beleeving on the name of the Sonne of God.

A man is saved by faith, but hath comfort in hope of Salvation by Assurance; So that the being of spirituall life, in respect of us, doth subsist in Faith, not in Assurance & Feeling. And that is the strongest and most approved faith, which cleaveth to Christ and to his promises, and which holdeth his owne, without the helpe of feeling. For, albeit Assurance giveth unto us a more evident certainty of our good estate, yet faith, even without this will hold us certaine in this good estate,

estate, whether we be assured or not.

Wherefore some *Divines* have well conceived of a *double certaintie* of things apprehended by mans judgment. The first is *Certaintie of Adherence*, and cleaving fast to the thing it beleeveth, causing a man (from the bare assent and consent to the truth and goodnesse of the promise, and from the Commandement of God in his Word, which bids him beleeve and rest on his promise) for to *cleave* to the promise and to *reliē* on it, and to *obey* that Commandement, which commandeth him to beleeve in Christ Iesus; yea, *though this truth bee not otherwise so evident and cleare to the understanding*, as to satisfie mans natural reason. For though *Faith* in its minority, cannot alwayes comprehend to the full, how, and by what meanes, or why in reason, the thing promised should be fulfilled; yet, because



Chap. I 6  
Section 5

<sup>a</sup> Ioh. 3.4.

<sup>a</sup> Rom 4.

19, 20.

Heb II 8.

II

cause it conceiveth thus much, *that the things of God are not fully comprehended by humane reason, and that the truths of God are infallible*, whether it comprehend them or not; will first beleewe and rest on the promise, and then afterward consider how it may be, so farre as is fit to be understood by reason. Hence it is that albeit reason, as it is now corrupt, will still be <sup>a</sup> *obiecting*, and will be satisfied with nothing, but what it may know by sense, and by demonstration from *Artificiall Arguments*; yet <sup>a</sup> *Faith, even above and against sense, and all naturall reasoning, will give credit unto, and rest upon the bare naked divine witnessse of the Word of truth, for his sake that doth speake it.*

Secondly, there is a *certaintie of Evidence*, namely, when the thing beleewed is not onely said to be true and good, but a man doth finde it so to be by *sense and experience*, and is so evident to

mans

*Chap. 16.  
Section 5.*

mans reason convincing it by force of *Argument*, taken from the Causes, Effects, Properties, Signes, Contraries, and the like, that it hath nothing to object against the thing propounded to be beleevd. The certaintie of *Adherence*, is the certaintie of *Faith*. The certaintie of *Evidence*, is the certaintie of *Assurance*.

The certainty of *Assurance* and evidence is of excellent use, for it maketh a man <sup>b</sup>*fruitfull in good workes*, and doth fill him full of joy and comfort : therefore it must by all meanes be gotten, yet, it is not of it selfe so strong, nor so constant, nor so infallible as the certainty of *Faith* and *Adherence* is. For sense and reason since the fall (even in the regenerate, though they will lay some foundation in the Rules of Faith to proceed by, yet erring in, or misapplying the rule) are weak, variable, and their conclusions are not

b2 Pet. 1.8  
10

Chap. 16

Section 5

Rom. 4. 18.

Heb. 11. 11

not so certaine, as those of pure Faith : Because *Faith* buildeth onely upon *Divine Testimonie*, concluding without reasoning or disputing, yea, many times against reasoning.

So that notwithstanding the excellent, and needfull use of *Assurance*, and certainty of Evidence; it is *Faith* and the certainty of Adherence; whereby even in feares and doubts a man cleaveth fast to the promises, and is that which we must trust unto, and is the *Cable* wee must hold by, lest we make shipwracke of all, when wee are assaulted with our greatest temptatiōs, for then many times our *Assurance* leaveth us to the mercy of the winds and Seas, as Marriners speake. If you have *Faith*, though you have *little or no feeling*, you are yet sure enough of *Salvation*, indeede, though not in your owne apprehension. When both can be had, it is best, for then you have



*Chap. 16.  
Section 5.*

have most strength, and most comfort, giving you chearefulness in all your troubles, but that *certainty of Faith*, and cleaving to the naked word and promise, is that to which you must trust.

See this in the *examples* of most faithfull men, for when they have beene put to it, it was this that upheld them, and in this was their *faith commended*. *Abraham* against all present sense and reason, even *against hope*, believed in hope, both in the matter of receiving a sonne, and in going about to offer him againe unto God in *Sacrifice*. He denied sense and reason, he *considered not the unlikelihoods*, and *seeming impossibilities in the judgement of reason*, that ever he should have a seed, hee being *old*, and *Sarah* being *old and barren*, or having a seed, that he should be saved by that seed, sith hee was to *kill him in Sacrifice*. He onely  
d con-

*Heb II.  
17, 18, 19.*

Scudder, H.

Chap. 16.

Section 5.

d Rom. 4. 18  
19, 20, 21.

e Rom 4. 20

f Iob. 13.

14. 24.

g Iob 13.

15.

h Psal. 42. 9.

<sup>d</sup> considered the Almighty power, faithfulness and soveraignie of him that had promised, he knew it was his dutie to obey and to waite, and so let all the businesse thereabout to rest on Gods promise. For this, his faith is commended, and hee is said to be <sup>e</sup> strong in faith.

Iob, and David, or Asaph, shewed most strength of Faith, when they had little or no feeling of Gods favour, but the contrary rather. Iob had little feeling of Gods favour, when for paine of body hee said, <sup>f</sup> wherefore doe I take my flesh in my teeth : and in anguish of soule he said, Wherefore hidest thou thy face, and takest me for thine enemy : Yet then this certainty of faith, which made him cleave unto GOD, made him to hold fast, and say in the same Chapter, <sup>g</sup> Though hee slay mee, yet I will trust in him. When David said to GOD, <sup>h</sup> Why hast thou forgotten mee ? His Assurance

Assurance was weake; yet even then his Faith discovered it selfe, when he saith to his soule, <sup>i</sup> Why art thou disquieted within mee, Hope in God, who is the health of my countenance, and my God. You see then that the excellencie of Faith lyeth not in your feeling, but, as the Psalmist speaketh by experience, in <sup>k</sup> cleaving close unto the promise, and relying on God for it, upon his bare word. For he saith, It is good for mee to draw neere to God, I have put my trust in the Lord God, this was it which secretly upheld him, and kept him in possession, when, as you may see in that Psalm, his Evidences, and Assurance was to seek.

Wherefore, Believe Gods promises made to you in Christ, and rest on him; even when you want joy, and feeling comfort. For having Faith, you are sure of heaven, though you be not so fully assured of it as you desire. It will be your greatest commendation,

D d

when



Chap. 16.

Section 5.

when you will be dutifull servants and children at Gods Commandement, though you have not present wages, when you wil take Gods word for that. Those are bad servants and children, which cannot go on chearfully, in doing their *Master or Fathers will*, except they may receive the promised wages, at least in good part *aforchand*, or every day; or except they may have at least a good part of the promised inheritance presently, and in hand. *Feeling of comfort* is part of a *Christians wages* and inheritance (to be received at the good pleasure of God, that freely giveth it) rather than a *Christian duty*. To comfort and stay ourselves on God in distresse, is a duty, but this joyous sense and feeling of Gods favour, is a *gracious favour of God towards us*, not a duty of ours toward God. It is from too much distrust in God, and too much self-respect, when

we

*Chap. 16.  
Section 5.*

wee have no heart to goe about his worke, except we be full of feeling of his favour. Hee is the best child or servant, that will obey out of love, duty, and conscience, and will trust on God, and wait on him for his wages and recompence. Though want of apprehension of *Gods* favour, and of feeling of comfort may be accounted a *great misery*; yet it is not to be judged a *prooffe*, of no grace, or of no true *Faith*.

Thirdly, when you say, you cannot *fee*le, that you have faith or hope, *you meane*, as in deede many good soules doe, *you cannot finde and perceive, that these graces bee in you in truth*, which, if you did, you would not doubt of your salvation: My answer is, If faith and hope be in you, then if you would judiciously enquire into your selves, and *fee*le for *them*, you may finde and *fee*le *them*, and know that you have them; For as certainly, as he that

Many doe not feele that they have faith, because they doe not feele for it,

Chap. 16.  
Section 5

*feeth bodily*, may know that he *feeth*; so he that hath the *spirituall sight of Faith*, may know that he hath Faith. Wherefore *try and feelee for your Faith*, and you shall finde whether it be in you yea or no.

For this cause, (1) Try whether you ever had the necessary Antecedents and Preparatives, which ordinarily make way for the seed of Faith to take deepe root. (2) Consider the *nature* of saving Faith, and whether it hath wrought in you accordingly. (3) Consider some consequents and *certaine effects* thereof.

First, hath the Law shut you up, in your owne apprehension, under the curse, so that you have bene afraid of *Hell*. And hath the *Spirit* also convinced you of sin by the *Gospell*, to the wounding of your conscience, and to the working of true humiliation causing the heart to relent, and

to



to desire to know how to be saved; and if after this you have denied your selfe, and received and rested on *Christ*, according to the nature of true Faith, as followeth, then you have Faith.

If you doubt, you were never sufficiently humbled, then reade Chap. 16. Sect. 6.

Secondly, Consider rightly the nature and proper acts of Faith, lest you conceive that to be *faith* which is not, and that to be *no faith*, which is.

You may know wherein true saving Faith consists, by this which followeth. Whereas (man being *fallen into state of condemnation* by reason of sinne, thereby *breaking the Covenant of workes*,) it pleased God to ordaine a new Covenant, the Covenant of Grace, establishing it in his only Sonne *Christ Iesus* made man, expressing the full renour of this his Covenant in the *Gospell*, wherein hee maketh a gracious and free

Chap. 16  
Section 5What it is  
to beleeve

offer of Christ, in whom this Covenant is established, & with him the Covenant it selfe, unto man; now when a man-burdened with his sinne, understanding this offer, giveth credit unto it, and assenteth thereunto because it is true, and approveth it, and consenteth to it, both because it is good for him to embrace it, and because it is the will and Commandement of God, and is one condition in the Covenant that hee should consent for his part, and trust to it; when therefore a man receiveth Christ thus offered, together with the whole Covenant in every branch of it, so farre as hee doth understand it, resolving to rest on that part of the Covenant made and promised on Gods part, and to stand to every branch of the Covenant, to be performed on his part; Thus to embrace the Covenant of grace, and to receive Christ, in whom it is confirmed, is to beleeve.

This offer of Christ, and the

*receiving him by faith, may clearly bee expressed by an offer of peace, and favour, made by a King unto a woman that is a rebellious subiect ; by making offer of a marriage betweene her and his onely sonne, the heire apparant to the Crowne, who, to make way to this match, undertakes, by his Fathers appointmēt, to make full satisfaction to his Fathers iustice in her behalfe, and to make her every way fit to be daughter to a King. And for effecting this match betweene them, the Son with the consent and appointment of his Father, sendeth his chiefe servants a wooing to this unworthy woman ; making offer of marriage in their Masters behalfe, with the clearest proofs of their Masters good wil to her and with the greatest earnestnes & intreaties, to obtaine her good will, that may be. This woman at first being a Ward, or bond-woman unto this Kings sonnes mor-*



Chap. 16.

Section 5

tall enemy, and being in love with base slaves like her selfe, companions in her rebellion, may happily set light by this offer; or if she consider well of it, shee may doubt of the truth of this offer, the match being so unequall and so unlikely on her part, shee being so base and so unworthy, she may thinke the motion to bee too good to bee true; yet if upon more advited thoughts, she doth take notice of the peril she is in while she standeth out against so puissant a King in her rebellion, and doth also see and *believe*, that there is such a one as the *Kings Sonne*, and *believe* that he is in earnest in his offer to reconcile her to his Father, and that hee would indeed match with her; wherupon she considereth also that it shall bee good for her, to forsake all others and take him; and that especially because his person is so lovely & every way worthy of her

Chap 16.  
Section 7.

her love. Now when shee can bring her selfe to beleeeve this, and resolve thus, though shee cometh to it with some difficulty, and when withall she giveth a true and hearty consent to have him, and to forsake all other, and to take him as he is, to obey him as her Lord, and to take part with him in all conditions, better or worse, though she come to this resolution with much adoe, then the match is as good as made betweene them; for hereupon followeth the mutuall plighting of their troaths each to other.

The application is easie throughout, I will onely apply so much as is for my purpose, to shew the nature of justifying Faith.

God offers his onely begotten Sonne Iesus Christ, yea, Christ Iesus by his <sup>a</sup> Ministers, offers himseife in the Gospell unto rebellious man, to match with him, onely on this condition, that <sup>b</sup> forsaking his kindred and fathers

Dd 5      house,

<sup>a</sup> 2 Cor. 11.

2.

<sup>b</sup> Pl. 45 Rom.

Scudder, H.

Chap. 16.

Section 5

• Rom. 7. 4.

• Ioh. 1. 12.

• I Cor. 6.

17.

Two speci-  
all acts in  
saving  
Faith

house, forsaking all that he is in  
himselſe, hee will receive him as  
his c head, husband, Lord, and Sa-  
viour; Now when any man un-  
derstandeth this motion, so farre  
as to assent and consent to it, and  
d to receive Christ, and cleave to  
him; then hee beleeveſh to Salva-  
tion, then the match is made be-  
tween Christ and that man, then  
they are hand-fasted and betro-  
thed, nay married, and are no  
longer two, c but are become one  
ſpirit.

By all this you may see, that in  
ſaving faith there are these two  
acts.

First, An assent to the truth of  
the Gospell, and that not onely  
beleeving in generall, that there  
is a Christ, beleeving also what  
manner of person he is, and up-  
on what condition hee offereth  
himselſe to man to save him;  
but also beleeving that this Christ  
graciously offereth his love and  
himselſe, to a mans ſelſe in particu-  
lar.

The



*Chap. 16  
Section 5*

The second act is, an approbation and liking well of this offer of Christ, with consenting, and heartie saying, *I will, to the said offer,* resolving to take him wholly, and fully as hee is, accepting of him according to the full tenour of the marriage covenant, not onely as a mans Saviour, for to defend and shelter him from evill, and to save him and bring him to glory; but as his head to be ruled by him, and as his<sup>e</sup> Lord and King to worship and obey him, beleiving in him, not onely as his Priest to satisfie, and to make intercession for him, but also as his Prophet to teach, and as his King to governe him, cleaving to him in all estates, taking part with him in all the evils that accompany the profession of Christs Name, as well as in the good.

*[Pl 45.11]*

*[Luk 9.23]*

The first act is not enough to save any. The second act cannot be without the former, where both

*Chap. 16. both these are, there is a right  
Section 5. receiving of the Gospell, there is  
true faith.*

With what  
manner of  
will and  
consent, a  
man recei-  
veth Christ  
by faith.

The principall matter lyeth in  
the consent and determination  
of the *will* in receiving of *Christ*;  
Which that it may be without  
exception, know with what  
*manner of will* you must consent,  
and receive *Christ*.

Luk. 14. 28

31

First, it must be with an *ad-  
vised and considerate will*, it must  
not be rash, and on a sudden,  
in your ignorance, before you  
well know what you doe. You  
must be well advised, and consi-  
der well of the person to whom  
you give your consent, that you  
know him, and that you know  
the nature of this spirituall mar-  
riage and what you are bound  
unto by vertue of it, and what it  
will <sup>h</sup>cost you, if you give your  
selfe to *Christ*.

<sup>b</sup> Luk. 14.  
28.

Secondly, Your consent must  
be with a *determinate and com-  
pleat will*, touching present recei-  
ving

ving him, *even with all the heart.* It must not be a faint consent, in an indifferency whether you consent or no, it must not be in a purpose, that you will receive him hereafter ; but you must give your hand and heart to him for the present, else, yet it is no match.

Thirdly, Your consent must be with *a free and ready will* ; it must not be, as it were with a forced wil and constrained, yeelding against the will ; but (howsoever, it may be with much opposition and conflict , yet you must so beat downe the opposition, that when you give consent, you bring your will to doe it) readily and freely, with thankful acknowledging your selves much bound to CHRIST all the dayes of your life, for that he wil vouchsafe to make you such an offer.

When *consent* is rash, faint, and not free, this will not hold for good

Chap. 16.

Section 5.

<sup>1</sup> A& 8.37



*Chap. 16.**Section 5*

good any long time ; but when your consent is advised, compleate, and free, out of true love to CHRIST, as well as for your owne benefit, the knot of marriage betwixt Christ and you, is knit so fast, that all the lusts of the flesh, all the allurements of the world, and all the powers of Hell, shall not be able to breake it.

Many presume that they have faith, which have none

By this which hath beene said touching the nature of Faith, many, who thought they had *faith*, may see that yet they have none.

For they onely beleeve in generall that there is a *Christ*, and a *Saviour*, who offereth grace and salvation to mankinde, and here-upon they presume. This generall faith is needfull, but that is not enough, it must be a perswasion of Gods offer of Christ to a man in particular, that the *will in particular* may be induced to consent. There must likewise be  
that

that particular consent of will,  
and accepting of CHRIST up-  
on such tearmes as he is offered.  
They that receive Christ aright,  
*enter into the marriage covenant,*  
resolving to forsake all other,  
and obey him, and to *take up his*  
*croffe,* and to indure all hardnesse  
with him, and for him, as, shame  
disgrace, povertie, hatred, and  
spite in the world, and all man-  
ner of misusages; this they con-  
sent to, and resolve upon for the  
present, and from this time for-  
ward, for the whole time of  
their life, which things many nei-  
ther did, nor intended to doe,  
when they gave their names to  
Christ; they onely received him  
as their *Iesus*, one by whom they  
did looke to be saved, and hono-  
red, looking that he should *endow*  
them with a *faire ioynture* of hea-  
ven, but they did not receive him  
as their *Lord*. In doing thus, they  
erred in the *essenstials* of *marri-*  
*age*. For they erred in the *Per-*  
*son,*

**Chap. 16.**  
**Section 5**

*son, taking an Idoll Christ for the true Christ. They erred in the forme of marriage; they tooke him not for the present, nor absolutely, for better, for worse (as we speake) in sicknesse and health, in good report, and ill report, in persecution and in peace, forsaking all other, never to part, no not at death. Wherefore Christ doth not owne these foolish Virgins, when they would enter the*

**\* Mat. 25.**  
**12**

*\* Bride-chamber, but saith, I know you not; For because there was no true consent on their part, they had no faith, and their contract or marriage with Christ was only but in speech, but was never Legall, nor consummate.*

By this which hath beene said, others who have Faith indeed, may know they have it, namely, if they so beleevē the Covenant of Grace established in Christ, that with all their hearts they accept of him, and it, so that they will stand to it on their parts, as they



they are able, and rest on it so farre  
as it concernes Christ to fulfill it.  
For this is Faith.

Chap. 16  
Section 5

Reply.

Vnto this, some fearefull soules  
will reply; If we have not Faith,  
except unto assent to the truth,  
we doe also receive Christ offered,  
with a deliberate, entire, and  
free consent, to rest on him, to  
be ruled by him, and to take part  
with him in all conditions; then  
we doubt that we have no Faith;  
because wee have so hardly  
brought our selves to consent,  
and finde our selves so weake in  
our consent, and have beene so  
unfaithfull in keeping promise  
with Christ.

Truth, fulnesse, and firmenesse  
of consent of will to receive Christ,  
may stand with many doubtings,  
and with much weakenesse, and  
sense of difficultie, in bringing the  
heart to consent. For so long as  
there is <sup>m</sup> a law in your members  
warring against the law of your  
minde, you can never doe as you  
would.

Answe:

<sup>m</sup> Rom. 7.

23

Chap. 16

Section 5

▪ Isa. 1. 19.

▪ Gen. 30.

34

would. If you can bring your heart to *will to consent, and obey*, in spite of all oppositions, this argueth *heartie and full consent*, and a true Faith. Nay, if you can bring the heart, but to *desire to receive Christ*, and to enter into Covenant with God, made mutually betweene God and you in Christ, and that it may stand according to the offer which he maketh unto you in his Word, even this argueth a *true and firme consent*, and *maketh up the match betweene Christ and you*. Even as when *Iacob* related the particulars of an earthly Covenant, into which he would have *Laban* enter with him, *Laban* saying *o I would it might be according to thy word*, gave prooffe of his consent, and did ratifie the Covenant betwixt them. If you can therefore, when God tenders unto you the Covenant of Grace, willing you to receive Christ, in whom it is established, & to enter into this

Ce.

*Chap. 16*  
*Section 5*

Covenant. If ( I say ) you can with *all your heart* , say to G O D , *I would it might be according to thy word* : The Covenant is mutually entred into, and the match is made betwixt CHRIST and you.

And whereas it doth trouble you, that you cannot be so faithful to Christ, as your Covenant doth binde you, *it is well you are troubled*, if you did not with all make it an argument, that you have no Faith, for in that it *heartily grieveth you*, that you cannot beleewe, nor performe all faithfulnessse to Christ, *it is an evident signe that you have faith*. You must not think, that after you are truly married to Christ, you shall be free from evil solicitations by your old lovers ; Nay, sometimes a kinde of violence may be offered, by *spirituall wickednesses*, unto you, so that you are *forced to many evils indeede against your will*, as it may befall

Rom. 7. 19



Chap. 16  
Section 5

Caution  
that none  
abuse  
Christs le-  
nity.

a faithfull wife, to be forced by one stronger then she; yet if you give not full consent unto them, and give not your hart to follow them, your husband C H R I S T will not impute these rapes unto you.

Yet, let none by this take liberty to offend Christ in the least thing, for though Christ love you more tenderly, and more mercifully, than any husband can love his wife, yet know ye, he doth not dore on you; he can see the smallest faults, and sharply (though kindly) rebuke and correct you for them, if you doe them presumptuously. But he esteemeth none to *breake spiritual wedlocke*, so as to dissolve marriage: but those whose \* hearts are wholly departed from him, and are set upon, and given to something else. If you thus looke into the nature of *faith*, (I speake to a soule troubled for sinne) you may know and feeie that you have it.

\* Heb. 3. 12.

3. You

3. You may know a lively faith likewise, by most certaine consequents and effects. I meane not comfort and joy, which are sometimes felt, and through your fault sometimes not; but by such effects, which are more constant, and more certaine, and may be no lesse felt than joy and comfort, if you would feele for them: Amongst many I will reckon these.

First, you may know you have Faith by your feeling and opposing of the contrary, if you feele a fight and conflict betweene beleeving and doubting, feare, and distrust; and in that combat you take part with beleeving, hope, and confidence, or at least desire heartily that these should prevaile, and are grieved at heart, when the other get the better. If you feele this, doe not say, you have no feeling. Doe not say, you have no faith.

Chap. 16.

Section 5.

Faith known by the effects thereof.

This

Chap. 16.

Section 5.

P Mar. 9. 24

This conflict, and desire to have faith, gaue prooffe, that the man in the Gospel who came to Christ to cure his child, *bad faith*, *I beleeve Lord*, saith hee, *Lord helpe my unbelieve*. Doe not say (as I have heard many) *this man could say I beleeve*; but *we* cannot say so. I tell you, if you can heartily say, *Lord helpe my unbelieve*, I am sure, any of you may say, *I beleeve*. For, whence is this feeling of unbelieve and desire to beleeve, but from Faith?

Secondly, You may know you have Faith (I speake still to an afflicted soule which dareth not sinne wittingly) for that you will not part with that Faith which you have, upon any termes. I will aske you (that have given hope to others, that you doe beleeve, & that yet doubt you have not truth of faith & hope in God) only these questions, and as your heart can answer them, so you may judge. *Will you part with that*



*Chap. 16.  
Section 5.*

*that faith, and hope, which you call none, for any price? Would you change present states with those that presume they have a strong Faith, whose consciences do not trouble them, but are at quiet, though they live in all manner of wickedness? Or at best are meerely civilly honest? Nay, would you (if it were possible) forgoe all that faith, and hope, and other graces of the Spirit, which you call none at all, and returne to that former state, wherein you were in the dayes of your vanity, before you did indevor to leave sinne, and to will to indeavour to settle to Religion in earnest? Would you lay any other foundation to build upon, then what you have already layd? Or is there any person or thing, wher-on you desire to rest for Salvation and direction, besides Christ Iesus? If you can answer, no; but can say with <sup>a</sup> Peter; To whom shall wee goe, Christ onely hath*

*a Ioh. 6. 68*

Chap 16 *hath the words of eternall life;*  
 Section 5 *you know no other foundation*  
 o lay, then what you have laid,  
 and have *willed*, and desired to  
 lay it right; you *resolve never to*  
*pull downe what you have built,*  
 thogh it be but a little. It is your  
 grieve that you build no faster  
 upon it. By this answer you may  
 see, that your conscience, before  
 you are aware, doth witnesse for  
 you, and will make you confesse,  
 that you have some true faith and  
 hope in G O D, or at least hope  
 that you have. For (let men say  
 what they will to the contrary)  
*they alwaies thinke they have those*  
*things, which by no meanes they can*  
*be brought to part with.*

Thirdly, If you would have  
*feeling* and prooffe of your faith  
 and *Iustification*; feele for it in  
 the most certaine effect, which is  
 the exercise of your *Sanctificati-*  
*on.* Doe you feele your selves loa-  
 den and burthened with sinne?  
 Doe you feele your hearts ake  
 with

*Chap. 16*  
*Section 5*

with sorrow for sinne? And withall, do you feele your selves to be altered from what you were? Doe you now beare good will to Gods Word and Ordinances? And doe you desire the pure word of God, that you may grow in grace by it? Doe you affect Gods people therefore, because you thinke they feare God? Is it your desire to approve your selves to God, in holy obedience? And is it your trouble, that you cannot doe it? Then certainly you have *Faith*, you have an *effectuall Faith*. For what are all these but the very *Pulse, breath,* and *motions of faith*? If you feele grace to be in you, it is a better feeling, then feeling of *comfort*; for *grace* (in men of understanding) is never severed from effectuall Faith but *comfort* many times is; for that may rise from *Presumption*, and false Faith. Grace onely from the Spirit, and from true Faith.

1 Pet. 2.2  
1 Ioh. 3.14

1 Iam 2.22  
26.



## Chap. 16.

## Section 6.

## SECTION 6.

*A removall of feares, rising  
from doubting of San-  
ctification.*

Fearcs of  
not being  
sanctified,  
because as  
its thought,  
they were  
not suffici-  
ently wound-  
ed in  
their first  
Conversion,  
emo-  
ved.

<sup>a</sup> Act. 2. 37.

<sup>b</sup> Act. 9. 6.

<sup>c</sup> Act. 16. 29

<sup>d</sup> Gen. 4. 13

<sup>e</sup> Mat. 27.

3, 4.

*Ans.*

**I**T is granted by all, that if they  
be truly Sanctified, then they  
know that they have Faith and  
are justified; But many feare they  
are not Sanctified, and that for  
these seeming reasons.

First, some feare they are not  
Sanctified, because they doe not  
remember, that ever they felt  
those wounds and terrors of con-  
science, which are first wrought  
in men, to make way to Conver-  
sion, as it was in them, who were  
a pricke at heart at Peters Ser-  
mon, and in <sup>b</sup> S. Paul, and  
the <sup>c</sup> Taylor: Or if they felt any  
terrors, they feare they were  
but certaine flashes, and forerunners of Hellish torments, like  
those of <sup>d</sup> Cain, and <sup>e</sup> Judas.

As it is in the *naturall birth* with the *mother*, so it is in the *spirituall birth* with the *childe*. There is no birth without some *travell*, and *paine*, but not all alike. Thus it is in the *new birth* with all that are come to yeares of *discretion*. Some haue so much *griefe*, *fear*, & *horror*, that it is *intolerable*, and leaveth so deepe an *impression*, that it *can never be forgotten*; others have some true *sense* of *griefe* and *fear*, but nothing to the former in *comparison*, which *may easily be forgotten*;

There are *causes*, why some have, or at least *feele*, some more, some lesse.

1. Some have committed more *grosse*, and *more hainous sinnes* than other, therefore they have more *cause* and *need* to have *more terrour* and *heart-breaking* than others.

2. God doth set some apart for *greater imployments* than o-  
thers,

Reasons,  
why some  
feele more  
griefe and  
fear in  
their first  
Conversion  
than  
others.

*Chap. 16.**Section 6*

thers, such as will require a man of great trust and experience, wherefore GOD (to prepare them) doth exercise such with *greatest tryals*, for their deepe humiliation, and for their more speedy and full reformation, that all necessary graces might bee more deeply, and more firmly rooted in them.

3. Some have beene *religiously brought up from their infancie*, whereby, as they were kept from grosse sinnes; so their sinnes were subdued *by little and little*, without any sensible impression of horror; Grace, and comfort being instilled into them almost insensibly.

4. Some, *by natural constitution*, and temper of body, are *more fearfull*, and more sensible of anguish than others, which may caute, that although they may bee alike wounded in conscience for sinne, yet they may not feelee it all alike.

5. There



5. There may be the like feare and terror wrought in the conscience for sinne, in one as well as another; yet it may not leave the like lasting sence, and impression in the memory of the one, which it doth in the other. Because God may shew himselfe gracious, in discovering a remedy, and giving comfort to one, sooner than to the other. As two men may be in perill of their lives by enemies; the one as soone as hee seeth his danger, seeth an *impregnable Castle*, to steppe into, or an *Army of friends* to rescue him; this mans feare is quickly over, and forgotten: The other doth not onely see great danger, but is surprized by his enemies, is *taken and carried captive*, and is a long time in cruell bondage and feare of his life, til at length, he is redeemed out of their hand. Such a feare as this can never be forgotten.

You may evidently know,

E e 3 whe-

*Chap. 16**Section 6*

How to  
know that  
a man had  
sufficient  
griefe, and  
retreur, in  
his first  
Conversion:

2 Cor. 7. 10

whether you had *sufficient griefe* and *fear* in your *first conversion* by these signes. Had you ever such, and so much griefe for sin, that it made you to dislike sinne, and to dislike your selfe for it, and to bee weary and heavie laden with it, so as to make you heartily confesse your sinnes unto GOD, and to aske of him mercie and forgivenesse? Hath it made you to looke better to your wayes, and more carefull to please God? Then be sure, it was a competent and sufficient griefe; because it was a *godly sorrow to repentance, never to be repented of.*

Againe, are you *now* grieved and troubled, when you fall into particular sinnes? then, you may be certaine, that there was a *time* when you were sufficiently grieved and humbled in your Conversion, For this *latter* griefe is but putting that griefe into further *act*, whereof you re.

received an *Habit* in your first *Conversion*.

Chap. 16.  
Section 6.

If you can for the present find any proofes of *Conversion*, it should not trouble you, though you know not *when*, or *by whom*, or *how* you were converted; any more then thus, that you know that God hath wrought it by his Word and Spirit. When any field bringeth forth a croppe of good corne, this proveth that it was sufficiently plowed; For God doth never sow, untill the fallow ground of mens hearts is sufficiently broken up.

Now as for those of you which remember that you have had terrors of conscience, and it may bee, ever and anon feele them still, who feare that these were not beginnings of *Conversion*, but rather beginnings of *Desperation* and *Hellish torments*; you should know, that there is great difference betweene these and those.

The difference between the terrors that prepare to conversion, and those which are the beginning of hellish torment.

E e 4

Those



**Chap. 16.****Section 6**

Those feares and horrors, which are onely flathes, and *beginnings* of hellish torment, are wrought onely by the *Law* and *spirit of bondage*, giving not so much as a secret hope of Salvation. But those feares, which make way unto, and which are the *beginnings* of Conversion, are indeed first wrought by the *Law* also, yet *not onely*, for the *Gospel* hath at last some stroke in them, partly to melt the heart broken by the *Law*, partly to support the heart, causing it by some little glimpse of light, to conceive possibilitie of remedy; Compare the terrors of *Cain* and *Iudas*, with those of the men prickt at *Peters Sermon*, with *S. Pauls* and the *Iaylors*, and you shall see both this, and the following differences.

2. The former terrours and troubles are *caused*, either *onely* for feare of *Hell*, and fierce wrath of *God*, but not for sinne; or

if

*if at all for sinne, it is onely in respect of the punishment. These tending to conversion, are also caused through feare of Hell, but not onely; The heart of one thus troubled, aketh because of his sinne, and that not onely because it deserveth hell; but because by it he hath offended, and dishonoured God.*

3. Those, who are troubled in the first sort, do continue headstrong and obstinate, retaining their wonted hatred against God and against such as feare God, as also their love to wickednes; onely, *it may bee, they smother and bite in their ranckor*, through the spirit of restraint, that for the time it doth not appeare; But in the other will appeare *some alteration towards goodnesse*; As, whatsoever their opinions and speeches were of Gods peoples before, now they begin to think better of them, & of their waies. So did they in the *Acts*, before

Chap. 16.

Section 6

a Act. 2. 13

b Act. 2. 37.

c Act. 9. 6.

d Act. 16. 24

30. 33.

e Gen. 4. 17

8c.

f I Sam. 16

17.

they were prickt at heart, they did <sup>a</sup> scoffe at the Apostles, and derided Gods gifts in them, but afterwards said (<sup>b</sup> men and brethren) they conceived reverently of them, and spake reverently to them. See the like in <sup>c</sup> Paul, in his readinesse to doe whatsoever Christ should enioyne him. The <sup>d</sup> Iaylour also in this case, quickly became well affected to Paul and Silas.

4. The former sort, when they are troubled with horror of conscience, flie from God, and seeke no remedie, but such as is worldly and carnall, as jollitie, company-keeping, musicke, and other earthly delights, as in building, and in their lands and livings, according as their owne corrupt hearts, and as carnall men will advise them, whereby sometimes they stupifie and deaden the Conscience, and lay it asleepe for a time. Thus <sup>e</sup> Cain and <sup>f</sup> Saul allaiied their distemper'd spirits.

And



And if they have some godly friends, which shall bring them to Gods Ministers, or doe themselves minister to them the instructions of the Word, this is tedious, and irkesome to them, they cannot relish these means, nor take any satisfaction in the. But the other *are willing to seeke to God*, by seeking to his Ministers, <sup>h</sup> to whom God hath given the tongue of the learned to minister a word in season, to the soule that is wearie; and though they cannot presently receive comfort, wil not utterly reject them, except in case of *Melancholicke distemper*, which must not bee imputed to them, but to their disease.

*3 Aa. 2. 37.*

*h Isa. 50 4.*

And in application of the remedy, as there were two parts of the griefe, so they must find remedies for both, or they cannot be fully satisfied. First, they were troubled with griefe for feare of Hell, for taking away whereof, the

Chap. 16.  
Section 6.

<sup>o</sup> 2 Sam. 12  
13

<sup>f</sup> Ps. 51. 10

the bloud of Christ is applyed, together with Gods promise of forgivenesse to him that belee- veth, and a commandement to beleeve, all this is applied to take away the *guilt and punishment of sinne*. Secondly, they were trou- bled for *sinne*, whereby they had dishonored and displeased God, now unlesse also they feelee in some measure, the *grace of Christs Spirit healing the wound of sinne, and subduing the power of it, and enabling them at least to will and strive to please God*, they cannot be satisfied. As it was with Da- vid, though God had said by the Prophet, *The Lord hath put a- way thy sinne*, that is, forgiven it; yet he had no comfort untill God had *created in him a cleane heart, and renewed a right spirit within him*. Whereas if feare of Hell be off, it is all that the former sort care for.

5. As for the first sort, it may be, while they were afraid to be dam-

*Chap. 16.  
Section 6.*

damned, they had some *restraint* of sinne, and it may be, made some proffers tending to reformation; but when their terrours are over, and forgotten, then *like the dogge, they returns to their vomit, and like the swine that was washed, to their wallowing in the mire* of their wonted ungodlinesse. But as for them, whose terrours were preparations to Conversion, when they obtaine peace of Conscience, they are exceeding thankfull for it, and are made by it *more fearefull to offend*. And although they may, and oft doe fall into some particular sinne, or sinnes, for which they renew their griefe and repentance; yet, *they doe not fall into an allowed course of sinne any more*. Thus much in answer to the first doubt of Sanctification.

Secondly, There are *many, which doubt they are not sanctified, because of those swarmes and mul-*

2 Pet. 2.  
22.

Fears that they are not sanctified because they are pestered now with worse thoughts, then ever, removed.



Chap. 16.

Section 6

*multitude of evill thoughts which are in them; somewhereof (which is fearefull for them, to thinke or speake) are blasphemous, unnaturall, and inhumane, calling Gods being, truth, power, and providence into question; doubting whether the Scripture be the word of God, and many moe of this nature, having also thoughts of laying violent bands upon themselves and others, with many moe of that and other sorts, such as they never felt at all, or not so much, in their knowne state of unregeneracy, before they made a more strict profession of godlinesse, such as, they thinke, none that are truly sanctified are troubled withall.*

Answ.

\* 1 Chr 21

1.

1 Iob 2.9.

To resolve this doubt, know that *evill thoughts* are either put into men from without, as when \* *Satan* doth suggest, or men doe solícite evill, thus 1 *Iobs* wife, *Curse God and dye.* Or they doe arise from within, out of the evill

con-

concupiscence of a <sup>m</sup> mans owne heart. And sometimes they are *mixt*, comming both from within and without.

Those which come *onely* from *Satan*, may usually be knowne from them that arise out of mans heart, by their sodainenesse and uncessantnesse, namely, when they are repelled, they wil sometimes returne againe an hundred times in a day. Also they are unreasonable, and unnaturall, and withall are strange, and violent in their motions, taking no nay, but by violent resistance. Whereas, *thosewhich altogether, or in great part, are from mans owne corrupt heart*; they usually arise by occasion of some externall object, or from some naturall cause, and are not so sudden, and incessant, nor are so unnaturall, in humane and violent.

Now all these evill thoughts (or thoughts of evill rather) which are from *Satan*, or from mans put-

Chap. 16.  
Section 6  
<sup>m</sup> Mat. 15.  
19.

How Sat-  
tans sug-  
gestions  
may bee  
knowne  
from mans  
owne  
thoughts.

Chap. 16.

Section 6

Mat 4.6.9

putting them into you, if you consent not unto them, but doe abhorre and resist them with detestation, *they are not your sinnes*; but *Satans*, and theirs that did put them into you. They are *your crosses*, because they are matter of trouble to you, but they are *not your sinnes*, because they leave no guilt upon you. They are no more your sinnes then these thoughts, *Cast thy selfe downe headlong, and fall downe and worship me* (viz. the Divell,) were *Christs sinnes*, if you consent not, but resist them, as **C H R I S T** did.

You should heedfully observe this. For if the *Divell* was so malicious and presumptuous, as to assault our *blessed Saviour* with such divellish temptations, casting into his head such vile & blasphemous notions and thoughts; should you thinke it strange that he doth pester you with the like? And if for all this, you have no

cause



*Chap. 16  
Section 6*

cause to doubt, whether *Christ* were the *Sonne of G O D* or no, (though the *Divell* made an (if) of it, and it was the thing the *Divel* aimed at, why then should it be doubted that any of *Christs members* may be thus assaulted, and yet have no cause for this, to question whether they be *sanctified*, or in state of grace? For these in them are so far from being abominable evils that (being not consented to) they, as I said, are not their finnes.

It is a peece of the *Divels cunning*, first, to fill a man full of thoughts for matter, abominable, and then to be the first that shall put in this accusation and doubt, viz. *Is it possible for any childe of God, for any that is sanctified with Gods holy Spirit to have such thoughts?* But consider well that an innocent *Beniamin* may have *Iosephs* cup put into his sacks mouth, without his privy or fault, by him, who for his  
owne

Satā's cunning in casting in blasphemous thoughts

Chap. 16

Section 6

• Gen. 44.

24 15.

owne ends, intended to make matter thereof wherby to accuse *Beniamin* of theft and ingratitude. Was *Beniamin* any whit the more dishonest or ingrateful for all this? A malicious *Cutpurse* having tempted a neighbour to jayn with him in cutting of purses, being denyed by him, doth craftily plot how to doe him a mischief, and meeting the said neighbor in a throng of people, catteth another mans purse, and closely conveigheth it into his neighbours pocket; and presently asketh if none have lost their purse, which being missed, hee pointeth at his neighbour, saying, that he suspecteth him; who being taken and searched, the purse is found about him, yet you will judge this neighbour to be *innocent*. Sathan doth not want malice or craft in this kinde to play his feates. Where he cannot corrupt men, yet there he wil vex and perplexe them.

But

*Chap. 16.  
Section 6.*

But let it be granted that these *blasphemous and abominable thoughts*, which trouble you, *are indeede your sinnes*, either because they arise from your owne evill heart, or because you did consent to them, they being cast in by others. If so, then you have much cause to *grieve*, and to *repent*, but *not to despaire*, or to say you are not Gods childe: For it is possible for a sanctified man to be made guilty, either by outward act, or by consent and approbation, or by some meanes or other, of any one sinne, except that against the *holy Ghost*: yea of any blasphemy except that: now albeit a man be guilty of these vile, or blasphemous thoughts and doubttings, yet if he confesse and bewaile his sinne, even his blasphemy, if his heart ake at the thoughts thereof, if hee repent, beleeve, and aske mercy, it shall be forgiven him. For he hath our *P Saviours word* for it.

And

*P Mar. 12.  
31, 32.*



**Chap. 16**  
**Section 6**

Reasons,  
 why worlde  
 thoughts  
 maybe cast  
 into a  
 mans head  
 after, then  
 before  
 conver-  
 sion.

And whereas you say you were not troubled with such abominable thoughts before that you made profession of an holy life. I answer, this is not to be wōdred at. For before that time the Devil and you were friends, then hee thought it enough to suffer you to be proud of your civill honesty, or, it may bee, to content your selfe with a meere forme of godlinesse, suppose that you were free from notorious crimes, as adultery, lying, swearing, &c. For when hee could by these more plausible wayes *lead you captive at his will*, he saw you were *his* sure enough already, what need was there then, that hee should sollicite you any further, or to *disturbe* your quiet? But now that you have renounced him in *earnest*, and that hee and you bee *two*; you may bee sure, that he will attempt by all meanes to reduce you into your old state: or if he faile of that, yet

as

*Chap. 16.  
Section 6.*

as long as you live (so farre as God shall permit) hee will doe what hee can, to disturbe your peace, by vexing, and molesting you.

Moreover, G o d doth permit this, for divers holy purposes.

1. To *discover the Devils malice.*

2. To *chastise his children*, and to *humble* them, because they were too well *conceited* of the goodnesse of their nature in their unregeneracy, or might be too *uncharitable and censorious* of others; and too *presumptuous* of their owne strength since they were regenerate.

3. God likewise permitteth these *buffetings and winnowings* of *Satan*, as to *prevent pride*, and other sinnes, so to *exercise and make proove* of the graces of his children; to give them experience of their owne weakenesse, and of his *grace*, towards them,  
and

Reasons of  
Gods per-  
mission of  
Satan to  
cast in  
most vile  
thoughts.

Chap. 16  
Section 6

1 Cor. 13  
9.

How to be  
armed a-  
gainst blas-  
phemous  
thoughts,  
before  
they come

and strength in them, even in their weakenesse; preserving them from being vanquished, albeit they fight with Principalities and powers and spirituall wickednesses. For *Gods strength is made perfect in mans weakenesse.*

That you, who are troubled with blasphemous and other abominable thoughts, may be lesse troubled, or at least not hurt by them, follow these directions, which will (1) shew you how to arme your selves against them, before they rise or be suggested. (2) How to carry your selves when they are in you. (3) How both before, in and after your conceiving of them.

First, arme your selfe with evident proofes that there is a God that there is a divine, spiritual absolute, and independent Being from whom, and to whom are all things, and by whom all things



**Chap. 16.  
Section 6.**

things doe consist. Next, *confirm your selfe in a sure perswasion, that the Bible and holy Scriptures are the pure word of this only true God. Then labour with your heart that it may so awe and love God and his will, that it be alwaies ready to rise against every motion to sinne, (especially these of the worst ranke) with loathing and detestation.*

To be assured that there is a God, *Consider first the Creation, preservation, and order of the Creatures. How could it be possible that such a world could be made and upheld, or that there should be such an order, or subordination amongst creatures, if there were not a God? The heavens give their influence into the ayre, water, and earth, these by vertue hereof and by their inbred properties, support & afford meanes to all living creatures. The creatures without sense serve for the use of the sensitive; and all serve for*

Convincing reasons proving that there is a God.

*Psal. 19. 1.  
Psal. 104.*

Chap. 16  
Section 6

\* Lu. 12.25

\* Mat. 5.36.

for the use of man; who although hee be an excellent creature, yet of himselfe he is so impotent, that hee cannot adde *one cubit* to his stature, nay, hee cannot make *one hayre* white or blacke, therefore could not be the maker of these things.

\* Job 38.

10, 11.

\* Ps. 104.6

Moreover, If the Creatures were not limited and ordered by a *superiour Being*, they would one devoure another, in such sort as to bring all to confusion. For the *savage beasts* would eat up and destroy all the *tame and gentle*, the *strong* would consume the *weake*, the \* *Sea*, if it had not bounds set to his *proud waves*, would stand above the *mountaines*, and the *Devill*, who hateth mankind, would not suffer a man to live at any quiet, if there were not a *God*, one stronger than the strongest creatures to restraine *Satan*, and to confine every thing to his place & order. How could there be a continuall  
vicissi-

*Chap. 16  
Section 6*

*vicissitude of things? How could we have raine and fruitfull seasons, and your soules fed with food and gladnesse, if there were no <sup>x</sup> God? Thus by the <sup>a</sup> Creation, the invisible things of God, that is, his eternall power and God-head are clearely seene; for by these things which are thus made and thus preserved, he hath not left himselfe without wnesse, that God is, and that <sup>b</sup> hee made all things for himselfe, even for his owne glory.*

<sup>x</sup> Act. 14.  
15, 16, 17.  
<sup>a</sup> Rom. 1, 20

<sup>b</sup> Pro. 16. 4

*Secondly, If all things came by nature, and not from a God of nature, how then have Miracles (which are many times against nature, and doe alwayes transcend and exceed the order and power of nature) beene wrought? For nature in it selfe doth alwayes worke (even in its greatest workes) in one and the same manner and order. For Nature is nothing else, but the power of God set in the creatures to sup-*

Ff port



Chap. 16

Section 6.

Port them, and to produce their effects in a set order. Wherefore if any thing be from Nature, or from Miracle, it is from G O D, the one from his power in things ordinary, the other from his power in things extraordinary; wherefore, whether you look on things naturall, or above nature, you may see there is a God.

Thirdly, Looke into the admirable workmanship of but one of the Creatures, namely, your owne soule, and in it particularly into your Conscience; whence are your fears that you shal be damned? What need it; nay, how could it trouble you, for your blasphemous thoughts and other sinnes, if it were not privie to it selfe, that there is a God which will bring every thought to judgement.

c Eccl. 12.

- 14.

c Heb. 11.

27.

Fourthly, make use of the eye of faith, whereby you may see God, who is invisible, & that more distinctly, more certainly, and

more

*Chap. 16*  
*Section 6*

*e Heb. 11.*  
*3. 6.*

more fully. Remember that it is the first principle of all Religion, which is first to bee learned, namely, *That God is, that all things are made by him, and that hee is a rewarder of all those, that so beleeve this, that they diligently seeke Him.*

That you may assure your selves, that the *Scriptures are the word of God.* Consider first, how infallibly true they are in relating things past, according as they were many hundred yeares before; also in foretelling things to come many hundreds of yeares after, which you may see to have come to passe, and daily to come to passe accordingly: Which they could not doe if they were not *Gods Word.*

2. They lay open the particular and most *\* (secreet thoughts, lusts, and affections of mans heart, which it could not doe if it were not the word of him, that knoweth all things, in whose*

F f 2

*sight*

Convincing reasons, that the *Scriptures are the Word of God.*

*\* Heb. 4.*  
*12, 13.*

Chap. 16.  
Section 6

*sight all things are naked and open.*

Psal. 19. 7.

3. They command *all duties* of piety, sobriety, and equity, and doe prohibit *all vice*, in such sort as all the *writings and lawes* of all men laid together, neither doe, nor can doe.

<sup>f</sup> Gal. 3. 22

<sup>g</sup> Rom. 1. 17

<sup>h</sup> 1 Cor. 2. 9

4. As the *Scriptures* discover a state of eternall damnation unto man, and <sup>f</sup>conclude him in it; so they *reveale a sure way of Salvation*, which is <sup>h</sup>such a way as could never enter into the imagination and heart of any man, or of all men together, without the Word and revelation of the Spirit of God, who in his wisdom found out, and ordained this way.

<sup>k</sup> 2 Cor. 10  
4, 5, 6.

5. The *Scriptures* are a word of power, <sup>k</sup>almighty beyond the power of any creature. pulling downe strong holds; casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringing in-



to captivitie every thought to the obedience of Christ.

Chap. 16.  
Section 6

6. Lastly, the Scriptures have an universall consent with themselves, though penned by divers men, which argueth that they are not of any <sup>1</sup>private interpretation; but that those holy men of God spake as they were moved by the holy Ghost. Much more might bee said to this point, but this may suffice.

<sup>1</sup> 2 Pet. I.  
20, 21.

Moreover, Against temptations, to offer violent hands upon other or your selves, you must have these and like Scriptures in readinesse. <sup>m</sup> Thou shalt not kill; And <sup>n</sup> see thou doe thy selfe no harme, and such like. And that you may be prepared against all other vile temptations, possesse your hearts before-hand with this, that these are great wickednesses, and against God, against your God. When Ioseph could say, ° Shall I commit this great wickednesse and sinne against GOD, no temp-

How to be  
forearmed  
against  
temptati-  
ons to acts  
unnatural  
and inhu-  
mane.

<sup>m</sup> Exo. 20.  
<sup>n</sup> Act. 16. 28

° Gen. 39 9

Chap. 16  
Section 6

tations could prevaile against him. Thus much for fore-arming your selves against blasphemous and vile thoughts and temptations.

In the second place ; When you are thus armed, whensoever these blasphemous and fearefull thoughts rise in you, or are cast into you, *Take heed of two extremities.*

How to be kept from the hurt of Devillish thoughts in the time of temptation.

First, *doe not contemne them* so as to set light by them, for this giveth strength to sinne, and advantage to Satan.

Secondly, *Be not discouraged,* nor yet faint through despaire of being rid of them, in due time, or of withstanding them in the meane time. For then Satan hath his end, and his will of you.

But *carry your selves in a middle course;* Plod not too much on them, dispute not too much in your selfe with them ; presume not of your owne strength, but,

by

Chap. 16.  
Section 6

by lifting up of your hearts in prayer, call in G O D S ayd to resist and withstand them; present some pregnant Scripture to your mind, such as is direct against them, whereby you may with an *holy detestation* resist them, according to CHRIST S example with (P *It is written.*) Now when you have done all this, then (if it bee possible) thinke on them no more.

PMat. 4. 6. 7

Thirdly; Indevour at all times to make Conscience in the whole course of your life of your thoughts even of the *least thoughts* of euill, yea of all thoughts, and this will be a good meanes to keepe out all euill thoughts. If it cannot prevaile thus farre; yet you shall have this benefit by it, when your heart can tell you, that you would in every thing please God, and that you make conscience of lesse *sinfull thoughts* than those vile ones with which you are troubled; then you may be sure

2Cor. 10. 5



Chap. 16.  
Section 6

Doubts of  
Sanctifi-  
cation be-  
cause they  
have fal-  
len into  
grosse sins,  
removed.

Ans<sup>w</sup>.

Hos 14. 1,  
2, 3, 4.

that you may be, and are Gods children, and are sanctified, notwithstanding those blasphemous thoughts and Devilish temptations.

Againe, Some doubt they are not sanctified, because they have fallen into some of those grosse sinnes, yea, it may be into worse then those which they committed in their state of unregeneracie.

I answer such. You are in very ill case, if you doe not belye your selves, and if so, you are in ill case, because you belye your selves. I advise you that have thus sinned in either, to repent speedily, and to aske forgiveness. God by his Spirit doth as well cal you to it, as he did Israel, saying, *Returne to the Lord, thou hast fallen by thine iniquitie, take with you words, and turne unto the Lord and say unto him, take away all our iniquitie, and receive us graciously, then will God answer, I will*

will heale your back-sliding, I will love you freely. You say that you are backslidden, suppose it were so, he saith, I will heale your back-sliding, &c. reade Ier. 3. 12. 13. Mic. 7. 18. 19.

You must not doubt, but that grosse finnes committed after a man is effectually called, are pardonable. It is the Devils policie to cast these doubts into your heads, wholly to take you up, by shutting out all hope of grace and mercie, that you might have no thoughts of returning, and seeking unto God for mercie; But beleieve him not: he is a <sup>a</sup> Liar. For it may befall one that is in state of grace, to commit the same grosse finnes after Conversion, which he did before, if not greater than the same. Did not <sup>r</sup> David, by his adultery and murther, exceed all the finnes that ever he committed before his Conversion. Did not <sup>k</sup> Salomon worse in his

<sup>a</sup> Ioh. 8. 44.

<sup>r</sup> 2 Sam. 11.

<sup>k</sup> 1 Kin. 15.

<sup>k</sup> 1 Kin. 11.

4. 9.

Chap. 16.

Section 6

\* Mat. 26.

74.

\* 1 Cor. 10

11, 12.

old age then even in his younger dayes? Did \* Peter commit any sinne before his conversion, like that of denying and forswearing his Master? Why were the *fals* of these Worthies written, but for *a examples* to us on whom the ends of the earth are come?

First, That *a every one that standeth should take heede lest he fall.*

Secondly, That *if any be fallen into any sinne by any occasion, that he might rise againe as they did, and that they may not despaire of mercy.*

No man (though converted) hath any assurance, except hee himself be in special sort watchfull, and except hee have speciall assistance of Gods grace, to be preserved from *any sinne*, except that against the *holy Ghost*: But if he be watchful over his waies, and doe improve the grace of God in him after Conversion, seeking



seeking unto God for increase of grace, then he, as well as the Apostle <sup>b</sup> Paul, may be kept from such grosse finnes as are of the foulest nature, otherwise not.

Indeede they that are borne of God, have received the most sweet anointing of the Spirit, the seed of grace, which ever remaineth in them. Whence it is that they sinne otherwise *in state of regeneracie*, then they did *in state of unregeneracie*, in so much that the Scripture of truth (notwithstanding the regenerates particular grosse finnes) saith, that *whosoever is borne of God sinneth not*, not that they are free from the act and guilt of sinne, for *in many things wee sinne all*, saith Saint James, but because they *sinne not with full consent*: They *are not servants to sinne*: They *doe not make a trade of sinne*, as they did in their unregeneracie. Neither doe they sinne the *sinne unto death*, which all unregenerate

Chap. 16  
Section 6

<sup>b</sup> 1 Cor. 4. 4

<sup>1</sup> 1 Ioh. 3. 9.

<sup>1</sup> 1 Iam. 3. 2.

<sup>m</sup> Rom. 7.

15, &c

<sup>n</sup> 1 Ioh. 8. 34

Rom. 6. 16

18, 19, 20,

22.

<sup>o</sup> 1 Ioh. 5.

17. 18.

Chap. 16.  
Section 6.

generate men may, and some do, yet for all this, it may, and oft doth come to passe, that partly from Satans malice, and power, and partly from the *remaines of corrupt nature*, partly from Gods *just iudgements on many*, because they stood not on their watch, or because they were presumptuous of their owne strength, or because they were over-censorious and unmercifull to them that had fallen, that *true converted soules may fall into some particular grosse sinne or sinnes* (for matter) *greater then ever before Conversion.*

Doubts of  
Sanctifi-  
cation be-  
cause they  
feare they  
have not  
Repented,  
removed.

Others yet complaine and say, *they feare they have never repented*, they feele that they cannot repent; for they cannot grieve as they ought. They can poure out floods of teares, more then enough for crosses, but many times they cannot shead one teare for sinne. They do nothing as they ought to doe. They live  
in

in their finnes still. How then can they bee said to have repented, and to be sanctified.

*Chap. 16.  
Section 6.*

If by doing as you ought, you meane *perfectly well* in every point and circumstance of the *Law*; never any meere man did thus; If you could so doe as you ought; What need have you of CHRIST to supply your defects, and to *redeeme* you?

*Ans.*

But if by doing as you ought, you meane a doing according as *God*, now (qualifying the rigour of the *Law* by the graciousnesse of the *Gospell*) doth require of you, and in *Christ*, will accept of you; namely, to *will and endeavour in truth to doe the whole will of God*; then, if you will, desire, and endeavour to mourne for sinne, to repent, and obey as you should, you may truly bee said to *doe as you ought*, and as you should. And in this case whatsoever is wanting to the perfection of

*P. II. I. 17.*

Scudder, H.



*Chap. 16.*  
*Section 6*

*¶ Rom, 8. 4*

of deed; *Faith in Christ Iesus,* who kept the law fully, and as he ought, for you, doth supply the defect thereof. For *the righte-ousnesse of the Law is fulfilled in all* (though not fully by any) *which walke not after the flesh, but after the Spirit.*

And as for weeping at crosses, sooner and more than for sinnes, this doth not alwaies argue more griefe for one than for the other; For weeping is an effect of the body, following much the temper thereof, also sense apprehendeth a naturall object, or matter of bodily griefe in such sort, that the body is wrought upon more sensibly, then when a spirituall object of griefe is onely apprehended by Faith. Wherefore bodily teares flow easily from sense of crosses, and more hardly from thoughts of sinne; For *spirituall objects* doe not ordinarily worke passions in the body, so soone, or so much as *bodily and sensi-*

*sensible objects* doe. Griefe for a crosse is more outward, and passionate, thence *teares*; but spirituall griefe is more inward, sad, and soaking, in which cases, *teares lye so farre off*, and the *organs of teares* are so much contracted, and shut up; that they cannot be fetcht, or wrung out, but with much labour. When you are bidden in *Scripture* to mourne and weep for your sins, nothing else is meant, but to *grieve much*, and to *grieve heartily*, as they doe, who weepe much at outward calamities. Besides, it is not unknowne that even in naturall griefe, *dry griefe*, is many times greater than that which is moistned, and *overfloweth with teares*. And some *softer effeminate spirits* can weep at any thing, when some *harder spirits* can weep at nothing. As the greatest *spiritual joy* is not expressed in *laughter*, so, neither is the greatest *spirituall griefe* expressed

Chap. 16.

Section 6

rPsa. 51. 17

\* 2 Sam. 24

17, 18.

\* 1 Kin. 21

27, 29.

pressed in teares. \* God regards the inward sighing of a contrite heart; more then the outward teares of the eyes. An<sup>d</sup> Hypocriticall Saul being overcome with kindenesse, and a<sup>t</sup> false-hearted Ahab, being upon the racke of feare, may in their quames and passions weepe, and externally humble themselves, and that in part for sinne; when a deare child of God may not be able to command one teare. The time when Gods Children have most plentie of teares, is when the extremitie and anguish of griefe is well over; namely, When their hearts beginne to melt through hope of mercy, Zach. 12. 10.

And as for leaving sinne altogether; Who ever did in this life? Who ever shall? Sith there is<sup>u</sup> no man that liveth, and sinneth not. But mistake not, you may through Gods grace have left sinne, when yet sinne hath

<sup>u</sup> 2 Chr. 6.  
36.



*Chap. 16*  
*Section 6*

hath not left you. For whosoever hateth sinne, and resolveth against it, and *in the Law of his minde* would not commit it; but is drawne to it by *Satan*, and by the \* *law of his members*; and (after it is done) doth not allow it, but disclaimes it with griefe; this man hath left sinne. And if this bee your case, It may be said of you, as the Apostle said of himselfe: It is not \* *you* that doe evill; but it is *sinne* that dwelleth in you, that doth it.

\* Rom.7.  
23.

\* Rom.7.  
20

Many yet complaine, They cannot Pray, Reade, Heare, Meditate, nor get any good by the best Companies, or best conference which they can meete with. They are so dull, so forgetfull, so full of distractions, and so unfruitfull, when they goe about, or have beene about any thing that is good, that they feare they have no grace at all in them; yea, it maketh them some-

Doubts of  
Sanctifica-  
tion be-  
cause of  
their dul-  
nesse in  
spirituall  
duties, re-  
moved.

Scudder, H.

Chap. I 6

Section 6

sometimes to forbear these duties ; and for the most part to goe about them without heart.

Answ.

It is not strange that it should be so with you ; so long as there is a *Satan* to hinder you, and so long as you carry about the *old man* and body of sinne in you. Moreover, Doe you not many times goe about these holy duties *remissely, negligently, onely cursorily and customarily without preparation thereunto, not looking to your feet*, and putting off your shooes before you approach unto *Gods* holy things, and holy presence ? Doe you not many times set upon these holy duties in the power of your *owne* might, and not in the power of *Gods* might ; or have you not beene *proud*, or too well conceited of your selves, when you have felt that you have performed good duties with some life, or, are you sure, that you should

not

*Chap. 16.  
Section 6.*

not be spiritually proud, if you had your desire in doing all these? Further, doe you not *mis-call* things; calling that, no Prayer, no Hearing, &c. or no fruit, because you doe them not so well, nor bring forth so much, as in your enlarged spiritually covetous desires you long to doe, and have? If it bee thus with you, then first mend all these faults, confesse them to God, and aske mercie. Next bee thankfull for your desires to Pray, Reade, Heare, &c. And for your longing to doe all these as you should; Prosecute these desires, but alwayes in the sense of your owne insufficiencies, and in the power of Gods might, then all the forementioned duties shall bee performed with lesse difficultie, and with more fruit and comfort.

Yet, because in all these duties you travell to heaven-ward against the hill, and your passage is



Chap. 16  
Section 6

a Phil. 2. 12

is against Winde and Tyde, and with a strong opposition of enemies in the way ; you must never looke to performe them without sense of much difficulty and little progresse in comparison of what you aime at in your desires. It concernes you therefore to plye your Oares, and to apply your selves, by all meanes, to *worke out your Salvation with feare and trembling* : I meane, with *feare to offend* in any the aforementioned duties, *not in feare* that you have no grace, because you cannot performe them as well as you should, and would. For sith that you feele and bewaile your dulnesse, deadnesse, and unprofitablenesse in holy services, it argueth that you have life, because no man *feeleth corruption*, and disliketh it, *by corruption*, but *by grace*. I am sure that such as have no true grace, can, and doe daily, faile in all these duties, but either they find

not

not their failings, or if they doe, yet they complaine not of them with griefe and dislike. If you heartily grieve, because you doe no better, your *desires* to doe as you should doe, *are a true signe* of grace in you. For that dutie is alwaies well done, in Gods account, where there is truth of indeavour to doe it well, and true griefe that it is done no better.

And whereas you say, that by reason of want of spirituall life in holy duties, you have beene made to neglect them altogether. I pray, what have you got thereby, but much griefe, and unrest? But tell me, how is it with you, are you pleased with your selfe in your neglect, or is it so that you can have no peace in your hearts, untill you set your selves diligently to do those duties again, as well as you can? If so, it is a signe that you are not quite destitute of saving grace.

Others,

*Chap. 16.  
Section 6.*

*Neh. 1. 11.*

*Chap. 16**Section 6*

Doubts of  
Sanctifica-  
tion from  
sudden  
dulnesse  
after com-  
forts, re-  
moved.

*Answ.*

Others, when they have beene at holy exercises, and in good company, have felt joy, and sweet comfort therein; but afterward, oft-times much dulnesse hath suddenly seized upon them; Which maketh them fear they have not root in themselves, and that their joyes and comforts were not sound.

This dulnesse after fresh-feeling-comforts may, and oft doth befall those, in whom is truth of grace, but commonly through their owne fault. And to speake to you; It may be you were not thankfull to God for your joyes and comforts when you had them; but did ascribe too much to your selves, or unto the outward meanes, by which you had them. Or it may be, you did too soone let goe your hold of these spirituall comforts, betaking your selfe to worldly businesse, or to other thoughts, before you had sufficiently digested these,  
and



and before you had committed them unto safe custodie, in so much that the *Devill* finding your comforts to lye loose, and unguarded, stealeth them from you; or else happily the *Lord* knoweth that you are not able to beare the continuance of your joyes and comforts, but your hearts will be over-light, and over-joyed, and <sup>b</sup> *exalted above measure*, therefore either as just chastisements, or in his loving wisdom, *God* may suffer deadnesse in this sort to seaze upon you.

There are also some, when they perceive, that some new commers on to Religion, which have not had one halfe of the time, and meanes to be good as they have had, yet out strip them in knowledge, faith, mortification, and willingnesse to dye, they cannot pray, nor yet remember or discourse of good things so well as they, wherefore they doubt

*Chap. 16.  
Section 6.*

*b 2 Cor.  
12.7.*

Doubts of  
Sanctifica-  
tion for  
that they  
are out-  
gone by o-  
thers, re-  
moved.

Chap. 16

Section 6

Answ.

doubt of the truth of their own graces.

It is more then you can certainly know, whether they have more saving grace than you; for when you shall with a charitable eye looke upon the outside of anothers behaviour, and shall look with a severe and searching eye into the corruptions of your owne inside, you may easily, through modestie and charitie, *thinke others better than your selves*, and it is good for you so to doe; an errour in that case, if you doe commit it, is tolerable. Many also can utter what they have, it may bee, better than you, and can make a small matter seeme much, and a little to goe far, when many times you in modestie may not set forth your selfe, or, if you would, cannot. Counterfeit Christians may make a greater shew then the true, who are not so apt to make a shew, or to put forth them-

themselves. Also an hypocrite may have abilitie to pray and performe all externall exercises of Religion, by reason of his naturall parts and education, better then others who are more sincere.

But let it bee granted, that many of short standing in the *Schoole of Christianity*, have got the start of you in grace: If it was through *Gods* grace accompanying their diligence, and from his just hand upon you, following your negligence, then they are to bee *commended*, and you are to be *humbled*, and to be provoked unto an *holy emulation* by them to quicken your pace, and to double your diligence. But take heed that it be not your *pride and selfe-love*, which causeth that you cannot brooke it, that others should be better than your selves.

It may bee that it is not your fault, but it is from Gods abundant



Chap. 16.

Section 6

Eph. 4. 7.

Rom. 12.

3.

1 Cor 12

11.

Psal. 119.

9, 100.

Mat. 25 21

22, 23.

dant grace unto others, above that which you have received. For the *Scripture* maketh it evident, that God giveth unto severall men *a differently* according to his good pleasure, hence it was that *b Davia* became wiser than his teachers and ancients; and the *Apostle Paul* attained more grace than those that were in *Christ* before him. God giveth unto some *five Talents*, when he giveth unto others but *two*; Hee that had most given him, gained in the same space of time, twice as much as the other, yet he that gained but two Talents had his commendation, and his proportionable reward of his well-doing. For the Lord saith unto him also, *Well done faithfull servant, enter into thy Masters joy.* For he improved his Talents according to the measure of grace received, though hee gained not so much as the other. What though the little finger,

finger, or any other \*inferiour members of the body, have not such excellent abilities, as the eye, the tongue, or some other parts, shall it therefore make question whether it bee of the body?

*Take heed<sup>e</sup> that your eye bee not evil, because G O D is good. May not hee give as much to the last, as unto the first, and more if hee please? Wee should rather bee thankful for the increase of grace in others, then either to repine at them, or without ground to conclude against the truth of our owne. For wee are much the better, if wee would see it, for others graces; Gods kingdome is enlarged & strengthened thereby, the common good of Christs bodie, which is the Church, gaineth by it. Now the more excellent any member of the body is, according to his gifts & place, the rest of the members should therein the more reioyce.*

G g 2

Many

*Chap. 16*

*Section 6*

*\*1 Cor. 12*

*15, 16.*

*\*Mat. 10.*

*15*

*\*1 Cor. 12*

*26*

*Chap. 16**Section 6.*

Doubts of  
sanctifica-  
tion from  
the sense  
of the want  
of growth  
of grace,  
removed.

*Ans.*

Many yet will say, he that is truly sanctified, doth grow in grace, but I doe not.

If you grow not, it is your sinne, of which you must repent. But you may grow in grace when yet you may thinke that you doe not. A tree may grow in the generall, when yet some particular branch may in part decay: so it may be with grace. Besides, true grace may grow most, when those in whom it is, may thinke that it groweth least; namely, when through the sense of their not growing as they would, they are truly humbled, and stirred up to desire heartily, and to pray that they may grow, and to use all meanes whereby they may grow. Moreover, growth of grace, like the growth of trees, is as well out of sight, and under ground, in the root, even when it is outwardly nipt or driven in by the blasts and winters of afflictions, and



and manifold temptations, as when in Summer, in sight, above ground, it sheweth his growth in the branches, blossomes and fruit thereof. He that groweth inwardly in humilitie, and in a greater love and desire of holinesse, he groweth better indeed, though not bigger in his owne conceit.

Lastly, Many yet will say, that their hearts remaine hard and stonie, yea, they say that they grow harder and harder; wherefore they thinke that the stonie heart was never taken out of them, and that they remaine un-sanctified.

Know, that there are *two sorts* of hard hearts.

One *total and not felt*, which will not be broken nor brought unto remorse, either by Gods Threats, Commandements, Promises, iudgements, or Mercies; but obstinately standeth out in a course of sin, *being past feeling*.

Gg 3

The

Doubts of  
Sanctifica-  
tion from  
the sense  
of hardnes  
of heart,  
removed.

*Answ.*

*c Zac. 7. 17*

*f Eph. 4. 19*

Chap. 16.

Section 6

Isa. 63. 17

h 2 Chr. 34  
27.

The second is, An *hardnesse* mixt with some *softnesse*, this is felt and bewayled: This is incident to Gods Children; of this the Church complaineth, saying unto God, *Why hast thou hardened our hearts against thy feare?* Now when the heart feeleth its hardnesse, and complaineth of it, is grieved, and disliketh it, and would with all a mans soule, that his heart were tender like *Iosabhs*, so that it could melt at the bearing of the Word, this is a sure prooffe that the heart is regenerate and not altogether hard; but hath some measure of true softnesse, for it is by *softnesse* that *hardnesse* of heart was felt, witnesse your owne experience, for before the hammer and sice of the Word was applyed to your hearts, you had no sence of it, and never complained thereof.

You must not call a heavie heart, a hard heart, you must not call

*Chap. 16  
Section 6*

call a heart wherein is a sence of an indisposition to good, a hard heart, except onely in comparison of that softnesse, which is in it sometimes, and which it shall attaine unto, when it shall bee perfectly sanctified ; in which respect it may bee called hard. Whosoever hath his *will* so wrought upon by the *Word*, that it is bent to obey Gods will, if he knew how, and if he had power, this man whatsoever hardnesse hee feeleth, his heart is soft, not hard. The *Apostle* had a heart held in, and clogged with the *flesh*, and the *law of his members*, that it made him to thinke himselfe *wretched*, because hee could not bee fully deliverd from it, yet wee know his heart was not an hard heart.

Amongst those that are sanctified, there remaineth more hardnesse in the heart of some than in others ; and what with

*1 Rom 7:24*

Scudder, H.



*Chap. 16**Section 6*

the committing of grosse finnes,  
 and a cursorie and slight doing  
 of good duties, and through  
 neglect of meanes to soften it,  
 the same mens hearts are har-  
 der at one time than at another,  
 of which they have cause to  
 complaine, and for which they  
 have cause to bee humbled, and  
 to use all meanes to soften it;  
 But it is false, and dangerous,  
 hence to conclude that such are  
 not in state of grace, because of  
 such hardnesse in the heart;  
 For as G O D S perfectest Chil-  
 dren on earth, *knew but in part,*  
 and beleve but in part; So  
*their hearts are softened but in*  
*part.*

*\* 1 Cor. 13.**9*

S E C.

SECTION 7.

*Removall of feares rising from  
doubts about falling  
from Grace.*

**T**Here yet remaine many,  
who though they be driven  
up into so narrow a corner, that  
they cannot reply to the answers  
given to take away their false  
feares and doubts; but they are  
inforced to yeeld, that they find  
that they now are, or at least have  
beene in state of grace, they now  
see they have beleevd, and have  
beene, and it may bee now are  
sanctified; yet, this they feare,  
that they either are already fal-  
len, or shall not persevere, but  
shall fall away before they dye

Touching falling away from  
grace, first know, that of those  
that give their names to Christ  
in outward profession, there are  
two sorts.

*Answr.*

Gg 5

The

Chap. 16.

Section 7.

First sort  
of Chri-  
stians.

a Heb. 6. 4. 5

The first sort are such, who have received onely the <sup>a</sup> *common gifts of the Spirit*; as first, *illumination* of the mind to know the mystery of Salvation by Christ, and truly to assent unto it.

b Heb. 6. 4 5

Secondly, Together with this knowledge, is wrought in them by the same spirit, a *lighter impression* upon the affections, which the Scripture calleth a <sup>b</sup> *taste* of the heavenly gift, and of the good Word of God, and of the powers of the world to come; By these gifts of the *Spirit*, the soules of these men are raised to an abilitie to doe more than nature, and meere education can helpe them unto; carrying them further then nature or art can doe, by working in them a *kinde* of spirituall change in their affections, and a *kinde* of reformation of their lives. But yet all this while they are *not ingrafted into Christ*, neither are  
c deepe.



deeply rooted, as the Corne in good ground, nor yet are thoroughly changed and renewed in the inward man; they have at best only *a forme of godlinesse*, but have not the power thereof.

Now these men may, and oft doe fall away, not onely into some particular grosse finnes, of which they were sometimes after a sort washed; but into a course of sinning; falling from the very forme of godlinesse, and may so utterly loose those gifts received, that they may turne Papists, Anabaptists, or may fall into any other Heresie, and in the end become very Apostates; yet this is not properly a falling from grace. It is onely a falling away from the common graces or gifts of the Spirit, and from those graces which they did seeme to have, and which the Church out of her charitie did judge them to have; but they fall not from true saving grace, for they never had any

Chap. 10

Section 7.

6 Mat. 13. 21

2 Tim. 3. 9

Who may fall away, and how.

8 Luk. 8. 12

Chap. 16.

Section 7

1 Ioh. 2.

19

The second  
sort of  
Christians

Rom 12.2

any. For if ever they had beene indeed *incorporated into Christ Iesus*, and had beene sound members of his body, and in this sense had ever beene of *us*, as the Apostle Iohn speaketh, then they should never have departed from *us*, but should no doubt have continued with *us*.

The second sort of such as have given their names to *Christ*, are such as are indued with true *justifying faith*, and saving knowledge, and are renewed in the spirit of their minde; whereby through the gracious and powerful working of the sanctifying Spirit, the Word maketh a deeper impression upon the will, and the affections, causing them not onely to taste, but which is much more, to feed and to drinke deepe of the heavenly gift, and of the good word of God, and of the powers of the world to come; so as to digest them unto the very changing and transforming them  
by

by the renewing of their mindes,  
and unto the sanctifying of them  
throughout in their whole man,  
both in spirit, soule, and bodie; so  
that C H R I S T is indeed formed  
in them, and they are become <sup>k</sup>new  
creatures, being made partakers  
of the divine nature.

Now concerning these; It is  
not possible that any of them  
should fall away, either wholly,  
or for ever.

Yet it must bee granted, that  
they may decline and fall backe so  
farre, as to grieve the good spi-  
rit of G O D, and to offend and  
provoke God very much against  
them, and to make themselves  
guiltie of eternall death. They  
may fall so farre as to <sup>a</sup> interrupte  
the exercise of their faith, <sup>b</sup> wound  
their Conscience, and may loose  
for a time the sense of Gods favour,  
and may cause him like a wise and  
good father, in his iust anger to  
chide, correct, & threaten them,  
making them beleieve hee will  
turne

Chap. 16.  
Section 7

<sup>a</sup> 1 Thes. 5.  
23

<sup>b</sup> 2 Cor. 5.  
17

2 Pet. 1.4.

Once & e-  
ver in state  
of grace.

A truly re-  
generate  
man may  
fal far back  
though not  
quite away

<sup>a</sup> Psal 32.3

<sup>b</sup> Psal. 51.8

9, 10, 11



Chap. 16.

Section 7

turne them out of doores, never to receive them into his heavenly Kingdome; untill by renewing their faith and repentance, they returne into the right way, and doe recover *G O D S* *l*iving countenance towards them againe.

That you may understand and beleeve this the better, consider what grace God giveth unto his elect, and how, and from what they may fall: also you must observe well the difference that is betweene the sinning of the regenerate and unregenerate, together with their different condition wherein they stand, while they are in their sinnes.

What  
grace God  
giveth to  
his Elect  
in their  
conversion,  
and  
how.

In the *first act of Conversion*, (I speake of men of yeeres, and discretion) *G O D* by his *Word* through his *holy Spirit* doth *infuse an habit of holinesse*, namely, an habit of *Faith*, and all other *saving graces*, this, every childe of *G O D* receiveth, when he receiveth

ceiveth that <sup>1</sup> *holy anointing of the spirit*, that which the *Scripture* calleth the <sup>m</sup> *Seede remaining in him.*

Secondly, God by his gracious meanes and ordinances of the *Gospell* doth increase this habit and these graces.

Now because every man that is truly regenerate, doth carry about with him the body of sin and corruption, and lyeth open daily unto the temptations of the world, and the divell, a *truly regenerate man* may be drawne, not onely into finnes of *ignorance*, and common frailty, but into *grosse finnes*; whereby the light and warmth of Gods spirit may be so much chilled and darkned, that he may breake out into *presumptuous finnes*. Yea, upon his negligent use, or omission of the means of spirituall life and strength, God may justly give him over to a fearefull declination in grace and *backsliding*:  
Yet

*Chap. 16.*  
*Section 7.*  
*1 Joh. 2. 20*  
*1 Joh. 3. 9*

Whence it is that the elect may decline and backslide, and how farre.

**Chap. 16.****Section 7**

He never  
fals from  
the first in-  
fused habit  
of grace.

o 1 Iob. 3. 9

Yet the truely regenerate fal  
onely from *some degrees* of holi-  
nesse, and from certaine *Acts* of  
holinesse ; but *not from the first*  
*infused habit of holinesse* that  
n *blessed seeds* ever remaineth in  
him. His falling is either onely  
into *particular* sinnes, and into  
much failing in *particular* good  
duties, or if it be towards a more  
generall defection, yet it is never  
*universall*, from the generall pur-  
pose of well-doing, into a generall  
course of evill.

For the regenerate man doth  
never so sinne, as the unregene-  
rate man doth, although for  
matter their sinnes may be all a-  
like, yea, sometime those of the  
regenerate, greater. There is  
great difference in their sinnes,  
and manner of sinning.

1. Regenerate men may sinne  
of ignorance, but they are not  
o *willingly and wilfully* ignorant,  
as are the unregenerate in some  
things or other.

Differēce  
betweene  
the sinning  
of the re-  
generate  
and unre-  
generate.

o 2 Pet. 3. 5

2. Re-



*Chap. 16.*

*Section 7.*

2. Regenerate men may commit, not onely the *common finnes of infirmitie*; into which, by reason of the remains of the lusts of the flesh, they fall often, such as rash anger, discontent, doubts, feares, dulnesse, and deadnesse of heart in spirituall exercises, and inward evill thoughts and motions of all sorts; but they may also commit *grosse finnes*, such as are an open and direct breach of *G O D S* Commandements; yet *those are done against their generall purpose*, as David did, for *hee had said hee would looke to his wayes*; and hee had *determined to keepe Gods righteous iudgements*. Yea, many times they are done against their *particular purposes*, as \* *Peters denyall of his Master*. They are not usually plotted, or thought on before, but *fallen into by occasion*, or are *haled and enforced* therunto by the violent corruption of the affections, or sensuall appe-

*† Psal. 39. 1*

*¶ Psal. 116  
106*

*\* Mat. 26.  
35*

*2 Sam. 11.  
2*

*† Gal. 6. 1*

Scudder, H.

## Chap. 16

## Section 7

Gen. 27.

4.

Micah 2. 1

42 Sam. 11

8 unto 25.

Psal. 19. 13

appetites. Moreover, they doe not make a *trade and custome* of sinne: These kindes of sinnes doe not passe them any long time *unobserved*: but are seene, bewailed, confessed to God, and prayed against; and are burthenous and irkelome to them, making them to thinke worse of themselves, and to become base in their own eyes because of them. But it is directly otherwise, usually, with the *unregenerate* in all these particulars.

3. The regenerate may not onely commit sinnes *grosse for matter*, but *presumptuous for manner*, namely, they may commit them not onely against knowledge, but with a *premeditated deliberation* and determination of will, as David did in the *murder of Uriah*. But it is seldome, that a childe of God doth commit *presumptuous sinnes*: His generall determination and *Prayer* is against them. It is with much

Chap. 16  
Section 7

much strife, & *reluctation* of will, and with *little* delight, and content, in comparison. He never *finnes* presumptuously, but when he is drawne thereunto, or forced thereupon by some over-strong corruption and violent temptation for the time, as David was, being over-eagerly bent to hide his sinne, and to save his credit: For *if he could by any means have gotten Uriah home to his wife*, hee would never have caused him to be slaine. And although *presumptuous sinnes* cast him into a deadnesse & benumbednesse of heart and spirit, *in which he may lie for a time* d *speechlesse, and prayerlesse, as it was with David*; yet he feelth that all is not well with him, untill he have againe made his peace with God. And when he hath the ministry of Gods powerfull word, to make him plainly see his sinne, then he will *humble* himselfe & reforme it. The unregenerate nothing so.

4. Lastly,

c 2 Sam I L  
8, 9, 10, 11,  
14.

4 Ps. 32, 3, 4

c 2 Sam 12  
13.  
Pla. 51.



## Chap. 16

## Section 7

2 Chro 15

17

2 Chr. 16

10, 11

2 Sam. 12

24

Neh. 13. 26

1 Ecclel 2.

1 Kin. 11

3 to 10.

4. Lastly, a regenerate man may fall one degree further, namely, *He may so loose his first love*, that he may (though I cannot say fall into utter Apostacy) yet decline from good, very far, even to a coldnesse and remissenesse in good duties, even in the exercises of Religion, if not to an *utter omission* for a time. The life and vigor of his graces may suffer *sensible Eclipses*, and decay. *Asa*, a good King, yet went apace this way, as appeareth by his *imprisoning* the good Prophet, and in oppressing the people in his *latter dayes*, and in trusting to the *Physicians*, and not seeking to *God* to be cured of his disease. And *Salomon* the truly beloved of *G O D* in his youth, went further back, giving himselfe to all manner of *vanities*, and in his *old age* did so dote upon his many wives, that he fell to *Idolatry*, or at least became accessory, by building them *Idoll Temples*.

**Chap. 16.  
Section 7.**

*Temples, and accompanying them to Idolatrous services, in so much that it is said, they turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his Father. Yet there is a wide difference between these backe-slidings, and the Apostacies of men unregenerate. For these doe not approve nor applaud themselves in those evil courses, into which they are back slidden when (out of the heat of temptation) they doe thinke of them; neither have the regenerate full content in them, but finde vanity, and vexation in them, as Solomon did, even in the dayes of his vanitie. They doe not in this their declined estate, hate the good generally, which once they loved, but looke backe upon it with approbation; and their heart secretly inclineth unto a liking of it, and of them that are, as they once were; so that in the midst of their*

**Ecclesiast.**

Scudder, II.

Chap. 16

Section 7

their bad estate, they have a *mind* to *returne*, but that they are yet to hampered, and entangled with the Inares of sinne, that they cannot get out. Lastly, *they* in Gods good time, by his grace, doe *breake forth out of this Eclipse of grace*, by the light whereof they see their nakednesse and folly, and are ashamed of their backsliding and revolting; and they againe *doe their first workes*. And with much adoe, recover their wonted joyes & comforts, though it may be never with that life, lustre, and beautie, as in former times, and that as a just correction of their sinne, that they may be kept humble, and be made to looke better to their standing all the dayes of their life by it. It is not so with hypocriticall professors, who never were truly regenerate; but quite contrary, as you may observe in the *Apostacies* of *b Saul*, and of *c King Ioash*, and *Simon Magus*, & others. These

b I Sam. 28

3. 6. 7 &amp; c.

c 2 Chr. 24

17. 18. 10

23.



These differences rise hence, because that the *common* graces of the unregenerate are but as *flashes of lightning*, or as the fading light of Meteors, which blaze but for a while; and are like the water of *Lana-flonds*, which, because they have *no spring* to feede them runne not long, and in time may quite be dryed up.

But the *saving* graces of the regenerate, receive their light, warmth, and life, from the *Sunne of righteousness*, therefore can never be totally or finally *Eclipsed*. And they doe rise from that *Well* and *Spring* of living water which cannot be drawn dry, or dammed up, or stopt, but that it will runne more, or lesse, unto eternall life.

As the regenetate man doth not sinne in such sort as the unregenerate, *with all his heart*, so neither is hee when he hath sinned, in the same state and condition,

*Chap. 16.*

*Section 7.*

Grounds of differences between the false and truly sanctified, and others.

*1 Joh. 4. 14.*

The condition of the true Christian differs frō that of the fōrnall Christian, in respect of Gods purpose and love.

Chap. 16  
Section 7

☞ Ioh. 8. 35

tion, which the unregenerate is in. Hee is in the Condition of a Sonne, who notwithstanding his failings, *☞ abideth in the house for ever*; but not as the other, who, being no sonne, but a servant, is for his misdemeanor turned out, and *abideth not in the house for ever*.

☞ Ioh. 17. 9  
15. 20

Although the regenerate as well as the unregenerate doe draw upon themselves, by their sinnes, the simple guilt of eternall death, yet this guilt is not accounted, neither doth it redound to the person of the truly regenerate, as it doth to the other; because Christ Iesus hath so satisfied, and doth make ☞ *intercession* for his owne, that his death is made effectually for them, but not for the other. Their *Iustification* and *Adoption by Christ* remaine unaltered, although many benefits flowing from thence, are, for a while, justly *suspended*, they remaine children still, though under their

Fa-

Fathers anger; as \* *Absalom* remained a sonne uncast off, not dis-inherited by *David*, when yet his Father would not let him come into his presence. This *spirituall Leprosie of sinne*, into which Gods Children fall, may cause them to bee suspended from the use and comfortable possession of the Kingdome of God, and from the enjoyment of the *privileges* thereof, untill they bee *cleansed* of their sinne by renewed faith and repentance. Yet, as the *Leper in the Law*, had still right to his house and goods, albeit he was shut out of the City for his Leprosie; so the truly regenerate never loose their right to the Kingdome of heaven by their sinnes. For every true member of Christ is knit unto Christ by such everlasting bonds, whether we respect the relative union of Christ with his members by faith to *Iustification*, which after it is once made by the spirit of Adoption,

H h                      tion,

Chap. 16

Section 7

\* 2 Sam. 14

24

8 Lev. 13. 46

2 Chro. 26

21

Rom 8. 15.

16. 17. 35

Scudder, H.



Chap. 16  
Section 6.

1 Ioh 2.27

1 Ioh 3.9

1 Rom. 8.33  
unto the  
end.

Whence it  
is that a  
true Con-  
vert can-  
not fall  
quite from  
grace.

1 Rom. 9.11

Quest.

tion, admitteth of no breach or alteration by any meanes : or whether we respect the *reallu-  
mon* of the Spirit, whence flow-  
eth *Sanctification*, which though  
it may suffer decay, and admit-  
teth of some alteration of de-  
grees, being not so strong at one  
time, as at another, yet can ne-  
ver quite be broken off, as hath  
beene proved ; these bands, I  
say, are so strong, and lasting,  
that all the powers of sinne, Sa-  
tan, and Hell it selfe <sup>b</sup> cannot se-  
ver the weakest true member  
from Christ, or from his love, or  
from Gods love towards him in  
Christ.

This strength of grace, that  
keepeth men from falling totally  
or finally from CHRIST, doth  
not depend upon the strength or  
will of him that standeth, but on  
the <sup>i</sup> Election, and determination  
of him that calleth.

Aud whereas it may bee de-  
manded, why a man being at  
his

*Chap. 16*  
*Self ion*

his highest degree of holinesse, that ever he attained, at which time hee had most strength, did yet fall backe more than halfe way, may not as well, or rather fall quite away?

*Ans.*

I answer, It is not in respect of the nature of *inherent holinesse* in him; for <sup>k</sup> *Adam had holinesse in perfection*, yet fell quite from it.

<sup>k</sup> Gen. 1. 2  
<sup>l</sup> Gen. 3.

There is nothing in the nature of this grace and holinesse, excepting onely in the root whence it springeth, but that a man may now also fall wholly from it. But it is because *grace is now settled in man upon better termes*. For the *little strength* we receive in regeneration, is (in point of perseverance) stronger then the *great strength* which the first *Adam* received in his Creation. *Adam* was perfectly, but *changeably* holy, Godschildren in regeneration are made imperfectly, but <sup>m</sup> *unchangeably* holy. This stability of grace now consisteth in this, for

<sup>m</sup> Jer. 32.

40

H h 2

that

Scudder, H.

*Chap. 16*  
*Section 7.*

*a 2 Cor. 1.*  
*21, 22*  
*Ephc. 1. 4.*

*a Rom. 6. 5*  
*unto 12.*

*P 1 Pet. 1. 3*  
*4, 5*

that all that by faith, and by the holy Spirit are ingrafted and incorporated into *Christ the second Adam*, have the spring and root of their grace founded <sup>n</sup> in him; and not in themselves, as the first *Adam* had. They are <sup>n</sup> stablished with their brethren in *Christ*. Wherefore, all that are actuall members of **CHRIST** cannot fall from grace altogether; For as *Christ* dyed to sinne once, and being raised from the dead dyeth no more; so every true member of *Christ*, having part with him in the first resurrection, dye no more, but live for ever with *Christ*. For all that are once begotten againe unto a lively faith, and hope, by the resurrection of *Iesus Christ* from the dead, to an inheritance incorruptible, *P* are kept, not by their owne power unto Salvation, but by the power of God through faith in *Christ Iesus*.

Now, that a man effectually called, can never fall wholly, or  
for



for ever from state of grace, I in few words reason thus. If Gods *d Counsell*, on which mans Salvation is founded *be sure and unchangeable*, and if his *c calling be without repentance*.

If Gods love be unchangeable and altereth not, but *f whom God once loveth actually, him he loveth to the end*.

If *g Christs office* of Prophet, Priest, and King, in his teaching, satisfying, and making intercession for, and in his governing his people, bee after the order of *Melchisedecke, unchangeable and everlasting*, he everliving to make intercession for them: and *h if his undertaking* in all these respects with his Father, not to lose any whom he giveth him, cannot be frustrate.

If the *i Seale and earnest of the Spirit be a constant Seale*, which cannot be razed; but *sealeth all in whom it dwelleth unto the day of Redemption*.

H h 4

If

Chap. 16.

Section 7

Reasons

prooving

that a man

effectually

called, can

not fall

quite away

d 2 Tim. 2.

19

c Rom. 11.

29

f Ioh. 13. 1

g Heb. 7. 24

25

Heb. 7. 21

h Ioh. 6. 38

Luk. 22. 32

Ioh. 17. 15

i Eph. 1. 13

14

Scudder, H.

Chap. 16

Section 6

\* 1 Pet. 1.

23, 25

Ier. 32. 40.

If the <sup>k</sup> Word of truth where-  
with the regenerate are begot-  
ten, be an *immortall seed* which  
when once it hath taken a con-  
ception, and hath taken roote,  
doth *live for ever*.

If God be *constant and faithfull*  
in his promise, and *omnipotent* in  
his power, to make good this his  
word and promise, saying, *I will*  
*make an everlasting Covenant with*  
*them, that I will not turne away*  
*from my people and children, to doe*  
*them good, but I will put my feare*  
*in their hearts, that they shall not de-*  
*part from me.*

Then from all, and from each  
of these propositions, I conclude,  
that a man once *indeede a member*  
of Christ, and *indeede in state of*  
grace, shall never *totally or finally*  
fall away.

The patrons of the doctrine of  
falling from grace, when they  
cannot answer the invincible ar-  
guments which are brought to  
prove the certaintie of a mans  
stan-

Chap. 16.

Section 6

Objections  
for falling  
from grace  
answered.

standing in state of Salvation ;  
they make a loud cry in casting  
in certaine popular objections,  
such as are very apt to take with  
simple, and unstable people.

They first come with *supposi-  
tions*, and aske this and like que-  
stions : If *David* and *Peter* had  
dyed in the act of their grosse  
sinnes, whether should they  
have beene saved or no.

I answer, we have an *English  
Proverbe*, What if the skye fall ?  
*Propositions* are but weakely  
grounded on *meere suppositions*.  
I aske them *why did they not dye  
in the act of their sinne ?* Well,  
say they had dyed in the act of  
their sinne, they could not dye  
in their *inpenitency*, they in an  
instant might returne to G O D,  
and relye on CHRIST, or at least,  
if sudden death had surprised  
them, their generall repentance  
and faith in Christ which they  
had before their fall should have  
stood them instead. For their

H h 4

Justifi-

Scudder, H.



Chap. 16  
Section 7

1 Ps. 73 .24

*Iustification and Adoption* was no whit impayred, though their *Sanctification* was somewhat diminished. But we must beleeeve Gods promise, and the issue will be this (though wee cannot alwayes tell how) that <sup>1</sup> God will *so guide his Children with his Counsell, that afterward hee will receive them to Glory.*

Secondly, they object violently, seeming to stand much for God and godlinesse, that this doctrine of not falling wholly from God, and of certaintie of Salvation, after a man is once in state of Grace, is *a doctrine of licentiousnesse and carnall libertie*, causing men to be negligent in the use of meanes of grace, and carelesse of their standing; For when they once know they shall not be damned, they wil live as they list; say they.

First, I appeale to *ancient and daily experience*, both in Ministers and people. For those who  
have

*Chap. 16*  
*Section 7*

have beene *most assured* of Gods favor, and of their saluation, have beene and are more frequent in preaching, more diligent in hearing, and have used all good means of saluation more conscientiously and more constantly then those of the other opinion, and have beene *most holy* and most strict in their lives. But the doctrine of these that teach falling away totally & finally from grace, they being the enhancers of free will, on which all the fabrick of their building hangeth, is rather a doctrine opening a gap to licentiousnesse. For they conceiving that they may convert if they will, cannot but thinke that they are not so unwise, but that they will, and shall convert before they dye, therefore take liberty to live as they list in the meane time.

Secondly, the *Scriptures*, the *ingennitie of saving Faith*, and all *sound iudgement* doe reason

Hh 5

quite

Rom 6. 2.  
&c.

## Chap. 16.

## Section 7

quite contrary. For the *certain-  
tie of the end* doth not hinder,  
but incite and encourage men, in  
the use of *all good meanes* which  
conduce unto that end. *Christ*  
knew certainly that he should  
attaine his end of Mediatorship,  
*viz.* the salvation of mens soules,  
and that of the *Gentiles*, as well  
as of the *Jewes*, this was no cause,  
why he might bee slacke in the  
meanes, but *God* saith notwithstanding to our Saviour, *Aske  
of me, and I will give thee the Hea-  
ven for thine inheritance.* Was  
there ever any more earnest in  
praier, or more longing to finish  
his worke, than our *blessed Sa-  
viour*, although he was infallibly  
*certaine* that hee should save and  
glorifie man, & that God would  
glorifie him? When *Daniel*  
knew certainly the time of deli-  
verance out of Captivity, he was  
not hereby carnally secure, and  
slacke in the use of *all good meanes*  
to speed and hasten it; but betake

<sup>m</sup> Psal. 2. 8.

<sup>n</sup> Ioh. 17. 1.

<sup>o</sup> Dan. 9. 1.

keth h  
ers, th  
delive  
fured  
him a  
hee)  
bia, bea  
woul  
is the  
or goo  
wil fl  
his Fa  
red hi  
becau  
led up  
Mo  
ry any  
are  
(thro  
shall  
the m  
unspe  
him  
cause  
whic  
Chri  
as he



keth himsele to fasting & pray-  
ers, that Gods people might be  
delivered. Because God had as-  
sured David that he would build  
him an house, therefore (saith  
hee) *My servant hath found in  
his heart to pray, viz. that thou  
wouldst establish it.* What child  
is there that hath any ingenuitie  
or goodnesse of nature in him,  
wil sleight and neglect to please  
his Father, because he hath as-  
sured him of a large inheritance, or  
because his inheritance is entay-  
led upon him?

Moreover, the greater certaintie  
any man hath that his finnes  
are pardoned, and that hee  
(throug Gods grace) now is, and  
shall abide, in *State of Salvation*,  
the more he will apprehend the  
unspeakeable love of God to him in  
him in *Christ Iesus*, which will  
cause the same man to love much,  
which much love of him to  
*Christ*, wil cause him not to live  
as he list, but so keepe the Com-  
mande-

Chap. 16

Section 7

P 2 Sam 7

27

Luk. 7. 4

Mat. 23

Scudder, H.

22117

Chap. 16.

Section 7

2 Cor. 5.

14

1 Ioh. 5.3

mandements; and (as the Apostle saith) even <sup>c</sup>constraine him, and will cause that his Commandements shall not be <sup>d</sup>grievous, but delightfome to him.

But doe these objecters thinke thus, and doe they inferre this in earnest? Doe they thinke, that themselves are or were at any time in state of grace? If yea, I hope they will not say, they are or were made more dissolute and more sintfull by it; If no, then it is no maruell that they make these inferences. For it hath ever beene the manner of such as were without grace, and not indeed in state of grace, to wrest and pervert the doctrines of grace, making them to be unto them Licences, and <sup>9</sup>occasions of wantonnesse and licentiousnesse.

9 Jude 4.

Rom. 5.21.

As thus. If where sinne abounded, grace abounded much more; then say they, <sup>1</sup>Let us sinne that grace may abound. And if we are not under the Law but under grace, then

1 Rom. 6.1

15

then let us sinne, because wee are not under the Law, but under grace.

Chap. 16.  
Section 7

But as any man hath truth of grace, the more he knoweth it, the more hereafoneth, otherwise Ezra having not onely a hope, but was in possession of that which God had promised; He doth not say, now we may live as we list, but saith, *should we againe breake thy Commandements.*

*Ezr. 9. 13*  
14

An honest hart maketh the same inference from spirituall deliverances. The Scripture from abundance of Gods grace, and from the certainty of it, doth reason for grace and for obedience,

*Rom. 6. 2.*

*How shall wee that are dead to sinne, live yet therein.* And in another place the Apostle John saith, *We know that we are the Children of God, &c.* but what is the inference? Is it we may now sinne, and live as wee list, because wee know that when Christ shall appear, we shall be like him? No.

the



Chap. 16. the holy Apostle inferreth this,  
 Section 8 " Hee that hath this hope, purgeth  
 " 1 Ioh. 3. himselfe as he is pure.  
 1, 2, 3.

### SECTION 8.

*A removall of sundry doubts  
 in particular, about falling  
 from Grace.*

Feares of  
 falling a-  
 way quite,  
 because  
 men doubt  
 they have  
 onely a  
 forme of  
 godlinesse,  
 Removed.

**N**otwithstanding all that  
 hath beene said, touching  
*certaintie of perseverance in grace,*  
 after that a man is indeed in state  
 of grace; many will doubt they  
 shall fall away, for they feare that  
 all their Religion hath been but  
 in *Hypocrisie*, and in forme onely,  
 but *not in power*; now such  
 may fall away, as hath beene  
 said.

If it were true, that all which  
 you have done were in *Hypo-*  
*crisie*, then untill you repent of  
 your

your Hypocrisie, and *be upright*, you may justly feare as much; yet you must not desperately conclude, that you shall fall away from your profession; but be you quickned and stirred up by this feare to *abandon Hypocrisie*, and to *serve the LORD in sinceritie*; and hereby *make your calling and election sure*, that you may not fall, and then you have Gods word for it, that *you shall not fall*.

Psal. 15. 1  
2. 5.

Many thinke that they are Hypocrites, which yet are sincere; wherefore try whether you be an Hypocrite or upright, by the signes of uprightnesse before delivered, Chapter 12. Sect. 1.

Onely, for the present, note this; When was it knowne, that an Hypocrite did so see his hypocrisie, as to have it a burden to him, and to be weary of it, and to confesse it, and bewaile it, & to aske forgivenesse thereof.

Note.

*Chap. 16*  
*Section 8*

of hartily of God; and above all things to labour to be upright? If you finde your selves thus disposed against *Hypocrisie*, and for *uprightness*, although I would have you humbled for the remainder of hypocrisie, which you feele to be in you; yet chiefly I would have you to be thankful to God, and to take comfort in this that you feele it, & dislike it: thank God therefore for your uprightness, comfort your selves in it, and cherish and nourish it in you, and feare not.

Moreover, consider this, How can it justly bee conceived that hee should be an *Hypocrite*, that from an *inward principle*, from the inward motions of his owne heart, shall, with a *setled and deliberate will*, out of love to God and goodnesse chiefly, and out of hatred of sin, *resolve*, to his power, to abstaine from all sinne, and to doe whatsoever he shall know to bee his duty,



*Chap. 16.  
Section 8.*

duty, and withall prayeth heartily unto God for grace to that end, truly endeavouring the same, having a carefull eye, not onely to the matter of what he doth, but to the manner and *truth* of it, being truly grieved when he faileth in either? You being such a one, how dare you at once offer wrong to your selfe, and to Gods grace in you, by judging your selfe to be an *Hypocrite*?

Others object, that they are already fallen farre backe from what they were; They doe not feelee so much zeale and fervencie of affection to goodnesse, nor against wickednesse; nor yet doe they now feelee those comforts and cleare apprehensions of GODS favour towards them, as they did in their first Conversion.

It may be that you are fallen back, and have *lost your first love*, whence all which you have objected will follow; but may it not

Doubts, through being already fallen backe, removed.

*Ans.*

**Ch ap. 16**  
**Section 8**

**b Rev. 2.4.**

**c Rev. 2. 5.**

**\* Pl. 73.24**

**Pl. 2.89.30.**

**32.**

**d Rev. 2.11**

**Reasons**  
**why many**  
**think they**  
**have lesse**  
**grace now**  
**than at**  
**first, but**  
**mistake.**

not befall a *particular* childe of God to have lost his first love, as well as a *whole Church*, the *Church of Ephesus* ? You could not for that conclude that *Ephesus* was no Church, neither can you hence conclude, that you are none of Gods children, or that you shall not hold out unto the end. But if it be so, be willing to see your sinne, and to be humbled and repent heartily of it ; follow the Counsell of Christ, *c Remember whence you are fallen, repent, and doe your first workes,* (and certainly *\* Gods childe* shall have grace to repent) then you *d enduring to the end shall not bee hurt of the second death*, notwithstanding that sinne of yours in losing your first love.

But it may, and it oft doth happen, that a true child of God doth in his owne feeling thinke he hath lesse grace now, than at first, when yet it is not so ; The reasons of his mistake may bee these.

*At*

*Chap. 16.  
Section 8.*

*At the first, a truly regenerate man doth not see so much as afterward hee doth. At first you had indeed the light of the Sunne, but as at the first spring and dawning of the day, whereby you saw your greater enormities, and reformed many things, yea, (as you thought) all: but now since, the Sunne being risen higher towards the perfect day, shining more clearely, it commeth to passe, that in these beames of the Sunne (as when it shineth into an house) you may see many mores, and very many things amisse in your heart and life, which were not discovered, nor discerned before; you must not say you had lesse sinne then, because you saw it not, or more sinne now, because you see more. For as the eye of your minde, seeth every day more clearely, and as your hearts grow every day more holy; so will sin appeare unto you every day*



Chap 16.  
Section 8

day more and more, for your constant humiliation, and daily reformation. For a *Christian*, if he goe not backward, seeth in his latter time more clearly a far off, what is yet before him to be done, and with what an high degree of affection hee ought to serve God, & to what an height of perfection he ought to raise his thoughts in his holy ayme, which in the infancie of his Christianitie hee could not see; Hence his errour; Even as it is usuall for a *novice in the Vniversitie*, when hee hath read over a few *Systemes*, and *Epitomes* of the *Arts*, to conceit better of himselfe for *Scholarship*, than when hee hath more profound knowledge in those *Arts afterwards*, for then he seeth knottic difficulties, which his weake knowledge, being not able to pry into, passed over with presumption of knowing all.

Secondly, Good desires and fee-

*Chap. 16.  
Section 8.*

feelings of comforts are *sudden*, *strange*, and *new* at first, which suddennesse, strangenesse, and newnesse of change out of state of corruption and death, into the state of grace & life, is more sensible, and leaveth behinde it a deeper impression, than can possibly be made after such time that a man is accustomed to it: or that can be added by the increase of the same grace. A man that cometh out of a close, darke, and stinking *Dungeon*, is more sensible of the benefit of a sweet aire, of light, and libertie the *first weeke*, than he is *seven yeares* after he hath enjoyed all these to the full. Let a meane man be raised suddenly, and undeservedly unto the estate and glory of a *King*, he will be more feeling of the change, and will be more taken and exalted in his conceit with the glory of his state for the *first weeke* or moneth, than at *ten yeares end*, whē he is accustomed  
to

*Chap. 16*  
*Section 8*

to the heart and state of a King, yea more, than if at ten yeares end, he happen to have the accession of another Kingdome unto him, and though double power and glory bee conferred on him.

Thirdly, God for speciall causes doth tender his *Scholars*, when they first enter into *Christs Schoole*; In like manner doth he dandle and deale with his *Babes* in CHRIST, before they can goe alone.

Do not wise *Schoole-masters* (the better to enter and encourage their young and fearefull *Scholars*) shew more outward expressions of affection & kindnesse towards them, and forbearth to exercise Schoole-discipline on them, the *first weeke* that they come to Schoole, yea, it may bee, shew more countenance and familiarity towards them their first weeke, then ever after, untill the time that they



*Chap. 16.  
Section 8.*

they send them to the Vniversitie? And hath not a *young child* more attendance, and fewer falls in his, or her *infancie*, while it is carried in the arms, or led in the hands of his father or mother, then when it goeth alone? But when it goeth alone, it receiveth many a fall, and many a knocke; yet this doth not argue *lesse love* in the parents, or *lesse strength* in the child now, then when it was but one or two yeares old.

Fourthly, Albeit Godstrees *planted in his Courts*, alwayes should, and usually doe, in their age, beare more and better fruit, then they did or could doe in their youth; yet these, through a false apprehension of things, may judge themselves to be more barren in their age, then they were in their youth. It may be, you feele not in you that vigour, heat, and abilitie to performe good duties now in age, as you did in your *younger dayes*; But  
may

*ePsa 92. 14*

*Chap. 16*  
*Section 8*\* Ioh. 2.  
12, 13

Pro. 16. 31

may not this arise from *naturall defects*, as from want of memorie, want of quicknesse of wit, and from want of naturall heate and vigour of your spirits, all which are excellent *hand-maids* to grace. You may observe this in those elder people, that studie to approve themselves to God untill their age, and in their age, they have these naturall defects recompenced with other better and more lasting fruit, as with *more staydnesse*, and *soundnesse of Iudgement*, more *humility*, more *patience*, and more \* *experience*, wherewith their gray hayrs are crowned, they continuing in the way of righteousness; Look for these, and looke to approve your selves in these in your age, and these will prove more beneficiall to you, than your fresh feelings, and your sensibly-felt zeale in your younger times.

There are yet others (it may be the same) when they observe that

that many who are of longer standing than themselves, who have had much more knowledge, and have made a further progresse in the practice of godlinesse than they, are yet fallen fearfully into some grosse sinne, or sinnes; yea, some of them are departed from the faith, & have embraced with<sup>r</sup> *Demas* this present World, either in the lust of the flesh, the lust of the eye, or pride of life; They are some of them fallen to *Poperie*, or to some other *false Religion*; Wherefore they feare that they shall fall away also, and that their hearts will deceive them in the end.

That the falls of others should make all that doe stand & so take heed lest they fall, is according to the expresse will of God. It is a high point of wisdom for you to observe and doe it. Likewise to feare so much as to quicken you to watchfulnesse and prayer, is an holy and commendable

Ii

dable

*Chap. 16*

*Section 8.*

Feares of falling quite away because others are already fallen, removed,

2 Tim. 4.  
10.

*Ans.*

1 Cor 10  
12

Scudder, H.



Chap. 16  
Section 8.

dable feare: But to feare your *totall or finall falling away*, onely because some that have made profession of the same Religion are fallen, is without ground.

<sup>h</sup> 1 Ioh. 2. 19

<sup>l</sup> Psal. 51.  
<sup>A</sup> Ecclesiast

Feares of  
falling a-  
way in  
time of  
persecu-  
tion re-  
moved.

For it may bee, those which you see to be fallen away, never had any other than a *forme of godlinesse*, and never had more than the common graces & gifts of the Spirit. For if they be quite fallen from the faith, it is because *they were never soundly of the faith*. Moreover, grant that some of them which are fallen had sa-ving grace; may they not with <sup>i</sup> David, and <sup>k</sup> Salomon recover their fals? This you should hope and pray for, rather than by oc-casion of their falls, to trouble your selfe with false and fruit-lesse feare.

Last of all, some yet feare that if persecution should come because of the Word and the Religion which they doe pro-fesse, that they should never hold

hold  
D  
buck  
pleat  
sincer  
fore-  
pons  
peace  
at suc  
your f  
it is th  
evill d  
of G o  
tion  
and su  
should  
give a  
of all t  
handsf  
Raise  
away y  
the goo  
sider t  
rowe  
edem  
who ha  
aptive

hold out, but should fall away.

Doe you thus feare? Then buckle close unto you the <sup>1</sup> *com-  
pleat armour with the girdle of  
sinceritie*, exercise your selves be-  
fore-hand at your spirituall wea-  
pons; make and keepe your  
peace with GOD, under whom  
at such times you must shelter  
your selves, & by whose power  
it is that you must stand in that  
evill day. But know, that a child  
of GOD need not feare persecu-  
tion with such discouragfull  
and such desperate feare, neither  
should you; for this will but  
give advantage to your enemies  
of all sorts, and will make your  
hands feeble, & your hearts faint.  
Raise up your spirits, and chase  
away your feare thus. Consider  
the *goodnesse of your cause*. Con-  
sider the *wisedome, valour*, and  
*promesse* of him that hath already  
redeemed you with his bloud,  
who hath already led captivitie  
captive, who is your *Champion*,  
Ii 2 and

*Chap. 16*

*Section 8*

*Answ.*

<sup>1</sup> Ephel. 6.

11. 13. 14.

How to be  
kept from  
dastardly  
feare in  
time of  
persecuti-  
on.

Sudder, 11.

Chap. 16.  
Section 8

m Luk 21.  
14, 15.

\* Rev. 3. 8.  
10

and hath engaged himselfe for you, not to leave you, untill he hath brought you to glorie; I meane *Christ Iesus*, who is *Lord of heasts*, under whose Banner you fight in your whole *Christian warfare*. Consider likewise, the *faithfulnesse of Gods promise*, made to all his Children concerning his presence, and helpe in time of persecution, commanding them not to *take thought* thereabout, having promised to give them a *m* *mouth and wisdom*, which all their adversaries shall not be able to resist. And suppose that you have, or at least feele that you have but little strength, yet consider (if it bee cherished & thankfully acknowledged) what this will doe; it will cause you to keepe \* *Gods word*, and that you shall not deny *Christs name*: and it hath a promise of being kept from the *houre of temptation* that shall come upon all the world, to try them that dwell

upon



*upon the earth*, you shall be kept at least from the hurt of the temptation. Consider last of all, the blessed *experience*, which the *holy Martyrs* have had of Gods love and helpe (according to his promise) in their greatest persecutions, and *fiery trialls*. Observe the wisdom and courage of those who in their owne nature were but simple and fearefull. Reade the *Booke of Martyrs* next unto the *Scriptures* for this purpose, and through Gods grace, though you were naturally as feareful as *Hares*, you, when you shall bee called to it, shall be as courageous as *Lyons*.

It is not hard for you to know now, whether you shall be able in time of persecution to stand fast and not fall away. If you now in the *peace of the Gospell* can deny yourselves in your lusts, in love to God, and for *Conscience sake* towards him, and can rather

How to know in time of peace to hold out in persecution.

Chap. 16  
Section 8

part with them, than with the sincere following of CHRIST, then you shall be able, and you will *deny your selves in the master of your life*, if you be put to it in time of persecution, rather than deny CHRIST. For this first is as difficult as the latter; and the same love to GOD, and Conscience of duty which doth now uphold you, and beare you through the one, will then rather uphold, and beare you thorough the other. For in times of triall and suffering for his name, you may looke for his more speciall assistance.

Wherefore I doe wish all that are troubled with false feares, to rest satisfied in these answers to their doubts, and I would have them give over calling their *Election, Gods love, their Iustification, their Sanctification*, or their *finall perseverance* into question: but rather fill your selves with hope and assurance of GODS  
fa-

*Chap. 16.  
Section 8*

favour, (I speake still to burnded Consciences) comforting your selves therein, abounding in *thanksgiving to G O D* for what you have, rather than *repining* in your selves for what you want.

Yet I know there are some (as if they were made all of doubting) will object, my heart is deceitfull, I doubt all *is not*, I doubt all *will not* be well with mee.

If your heart bee *deceitfull*, Why then doe you beleeeve it, when it casteth in these doubts, And why doe you trust to it more than unto the evidence of the Word, and Iudgement of Gods faithful Ministers, who by the Word give most satisfying resolutions to your doubts? which also doth minister unto you matter of assured hope and comfort.

Another will say, I doe even faint in my troubles, and in my

I i 4

feares,

Doubts,  
taken from  
deceitful-  
ness of  
heart, re-  
moved.

*Answe.*

Doubts,  
from pre-  
sent faint-  
ing, re-  
moved.

Scudder, II.



Chap. 16.

Section 8

Answr.

\* Psal. 27.  
23, 24.\* Psal. 73.  
26.\* Iona. 2. 4.  
7

feares, and I am ready to give over all, what shall I doe? What would you have me to doe?

Your case is not singular, many other have beene, and are in this case; It is no other wise with you, than it was with the *Psalmist* and *Ionah*; Doe as they in that their fainting did; First, give not over, but remember God, call upon him, give him no rest. Secondly, trust on him, and \* wait untill you have comfort: That holy man of God said, *"My flesh and my heart faileth, but GOD is the strength of my heart, and my portion for ever. Likewise ° Ionah, I said I am cast out of thy sight, yet I will looke againe toward thine holy Temple. And againe, when my soule fainted within mee, I remembered the Lord, and my prayer came up unto thee, into thine holy Temple, that is as if he had said unto God, I prayed unto thee in the name of Christ, and thou didst heare me. When you walke*

in

Chap. 10.  
Section 8.

P Isa. 50. 4.  
10

Psal. 27. 23.  
24

in the darknesse of affliction, and inward discomfort, *Hee, to whom God gave the tongue of the learned, to speake a word in due season to him that is wearie, gi-  
veth you counsell, (and whose wil you in this state of yours fol-  
low, if not his) his counsel is this saying, P Who is among you that  
feare the Lord, and obey the voyce of his servant, that walketh in  
darknesse and hath no light? Let him trust in the name of the Lord,  
and stay upon his God. Marke it, He that feareth and obeyeth, yet  
may bee in darknesse and have no light; what darknesse is this,  
but that spoken of, vers. 4. viz. an afflicted wearie soule, without  
light of comfort? And men, thus distressed, must trust in the Lord,  
and stay on their God.*

Yet these poore soules (who, whether they should be sharply re-  
proved, or pitied more, is hard to say; I am sure they deserve  
both) will yet object strongly.

I i 5

It

Reply.

We do not  
our part,  
therefore  
God is not  
tied to him.

Scudder, H.

**Chap. 16.**  
**Section 8**

It is true, *they that feare God and obey him, may trust in the Lord, and stay upon God.* And he hath made most rich promises to the that know him, that doe feare and obey him. See, *here is promise with condition (saith one) I must feare the Lord, I must obey him, I know God will doe his part, if I could doe mine, but these I doe not, what warrant then, or ground have I to looke for comfort, or any thing at Gods hand, for his promises belong not to me?*

*Answ.*

I know well that with this doubt the *Devill* doth much perplexe the afflicted soules of many of *Gods dearest children*, and by it keepeth off all the remedies which *Gods Word* can afford, so that they cannot fasten and doe them good. For the *propositions* of the Word are easily assented unto; but all the matter lyeth in the *application* of them to the wound. It is still put off with



and keepe his Commandements : there he promiset with Condition : here he absolutely promiset those on whom hee intendeth to bestow these blessings, that he will *put his feare in their heart*, that they may be capable of them: And, which is more, to the end that men might *repent, beleeve, and live godly*, which is the *Condition* to which the promise of forgivenesse and Salvation is made, God declareth that he hath *raised Christ and exalted him to be a Prince and a Saviour* for to give this faith and repentance, that their sinnes may be forgiven, and their soules saved by him. I pray consider well whether al these promises of this sort be not made absolutely on Gods part, and without any Condition on mans part. Wherefore, whereas God hath made many excellent promises of free and great rewards; as, to heare the prayers, and to fulfill the desire of

Act. 5. 30.

31

Chap. 16.

Section 8

of them that feare him, and to give life and glory to them that beleeve & obey him, and that do hold fast the confidence, and the rejoycing to the end; you see that here are promises of the *first sort made with a kinde of Condition*. But that God will give his people both to will and to doe these things required in the condition, he hath *absolutely promised*, as hath beene clearely proved.

Reply.

If you yet reply and say, are not these latter promises made under condition of our *well using* the outward meanes thereof, such as hearing of the Word, prayer, &c.

Ans.

God indeede commandeth these meanes to be used; and, if we performe them aright, God will not faile to blesse the good use of these meanes; but this *well using* them is not in our owne power, neither is it a *Condition for which* God is necessarily bound to give Faith, and to plant his feare in our harts, any otherwise than

than by his promise ; but it is a Condition by which he hath ordained ordinarily to give these graces to all which in the use of them shall waite upon him for them. For both the giving of his word, and the giving us minds to heare the Word, and the opening of the heart to attend, and the convincing and alluring the heart to obey; hang all upon those absolute promises. " They shall be all taught of God, and the rest before mentioned.

Wherefore, let none of yeares thinke that without hearing, praying, and the right using of Gods ordinances, they shall ever have faith, and the feare of God wrought in them, or shall ever come to Heaven. For wee are commanded to pray, heare, &c. and that in Faith, or else we can never looke to receive any thing of the LORD. And doing what lieth in mans power in the right using the meanes of Salvation is of great consequence, although it be

Chap. 16  
Section 8

" Isa. 54. 13

Cantop.

Heb. 4. 2.  
Iam 1. 7.



Chap 16.  
Section 8

Psal. 81. 11  
12  
Mat. 21. 43

Feares rising from want of such graces as God hath promised absolutely, removed.

be not a sufficient cause to move GOD necessarily to give grace; For I am perswaded that the best should have more grace, if they would doe what in them lay continually, to make good use of the outward meanes of grace; and the worst should be guilty of lesse sinne, if they would doe what in them lay to profit by the good use of the said meanes. And the neglect or abusing of the means, is sufficient cause why God should not onely withhold grace, but condemn men for refusing it.

But some will yet say, let all which hath beene said be granted, I finde that God hath not fulfilled these his absolute promises to me, for I doe not yet feare God and obey. How can I hope? How can I choose but feare my estate?

Let this for the time be granted, that God hath not planted his feare in your heart, &c. as yet; May hee not doe it hereafter?

*Chap. 16.  
Section 8.*

ter? Sith hee hath made unto you such excellent promises, to fulfil them without condition on your part, but that you should onely use the meanes, and waite. Will you not give him leave to fulfill them *in his owne time*? And will you not waite, and be glad if they may be fulfilled at *any time*? *Times and seasons* of Gods communicating his graces, are reserved to be at his *owne* disposing, not *at ours*. It should be your care onely to be *present at GODS Ordinances*, and when you reade or heare the Word or will of God, to indeavour to beleeve and obey it: As when hee saith; *Thou shalt love the Lord thy GOD with all thy heart. Thou shalt beleeve in the name of the Lord thy God, and trust in his Name. Thou shalt obey the voyce of the Lord thy God, and serve him, and such like.* Attend to the Word heedfully, and because this Word is *infal-*  
*libly*

Chap. 16  
Section 8

<sup>a</sup>Psa. 119. 5.

libly true, and excellently good, bring your thoughts and heart to beleeve, and to approve it, and say within your selves, these are true, these are good, this I ought to doe, this I would beleeve, and doe; *Lord helpe mee*, and I will doe it, <sup>a</sup> *O that my wayes were directed to keepe thy statutes.* In such like agitations, and reasonings of the reasonable soule, it pleaseth God to give his grace both to *will*, and to *doe* his Commandements.

But, secondly, doe not say, that you have not *faith*, and the *feare of God*, and *love to him*, all which God of his free grace promised (as you heard) to you absolutely, which graces are indeed the conditions fore-going the reward promised; when as in truth you have them. For what kinde of duties be these, thinke you? Are they *Legall*, which require perfect, exact, and full degrees of *faith*, *feare*, and *love*? Or



Or are they not *Evangelicall*? Such as doe require *truth* in all these, and doe not exact full perfection in degrees. If you have desire, & if you can desire to feare him (which is the scantling of the feare of Gods people, as <sup>b</sup> *Nehemiah* calleth it) so if you <sup>c</sup> *desire to beleeve*, and <sup>d</sup> *will to obey*, in the inmost longing of your soul, according to the measure and strength of grace in you, this according to the *Tenour* of the blessed Gospell of our Lord Iesus Christ, is true and acceptable through Christ, for whose sake God doth <sup>e</sup> *accept the will for the deede*, in all such cases wherein there is *truth* of will and endeavour, but *not power* to doe.

Furthermore, if you thinke that it is your well doing that must make you acceptable to God, you are in a proud, and dangerous error. Indeede God will not accept of you, if you doe not indeavour to doe his will; but  
you

*Chap. 16.  
Section 8.*

<sup>b</sup> *Neh. 1. 11*

<sup>c</sup> *Mar. 9. 24*

<sup>d</sup> *Isa. 1. 19.*

<sup>e</sup> *1 Cor. 8.*

*12.*

Scudder, H.

Chap. 16  
Section 8

you must propound to your selfe another end, than to be accepted for your well-doing: You must doe your dutie to shew your obedience to God, and to shew your thankfulnes, that God hath pleased, and doth please to accept you in his Sonne Christ; and that it is your desire to be accepted through him.

But I would have you which are pressed with the load of your sinnes, looke neerely, judiciously, and impartially into your selfe, it may be, you have more *faith, feare of God, and obedience* then you are aware of, or then you will be knowne of. Can you *grieve*, and doth it trouble you that you have so *little faith*, so *little feare of God*, and that you doe shew so *little obedience*? and is it your desire and indevor to have more, and to doe as well as you can, though you cannot doe so well as you should? then you have *much faith, feare, and obe-*

obedience. For to *grieve for little* faith, feare, and obedience, is an evident signe of *much* faith, feare, and obedience. For whence is this trouble and griefe, but from Gods saving graces? And to *grieve for little*, sheweth that you *long for* and would have *much*.

Let this suffice to be a full answer to the principall doubts, whereof fearefull hearts will take no answer. Never yeeld to your feares, waite on God still for resolution of your doubts in his best time: For it is not *man* that can; but it is *God* that both can and *will speake peace to his people*, not onely outward, but inward peace.

8 Psal 85.8

In the meane time, though you can have no feeling comfort in any of Gods promises, yet consider *God in the Lord*, and that Christ is Lord of all, you are his *creature*, you owe to him all obedience, wherefore, you will, as much as you can, keepe your selfe



*Chap. 16*  
*Section 8*

selte from iniquity, and you will strive to doe his will, let him do with you as hee pleaseth, yea, though he *kill you*, or though he give you no comfort till death, you will trust in him, and will obey him, and it is your desire to rest and hope in him as in your Redeemer, then whether you know that God is yours or no, I am sure *he knoweth you to be his*; this is an argument of *strong faith*. And you are upon a sure ground, *The foundation of God remaineth sure: The Lord knoweth his*, and who be they? Even all that professing his name *depart from iniquitie*. And whosoever in his heart *would*, he, in truth, *doth* depart from iniquity.

Troubles,  
through  
want of  
peace of  
Sanctifica  
tion, re-  
moved.  
*Ans<sup>w</sup>.*

Something remaineth yet to be answered. Many say, that, doe what they can, they are *assaulted still so thicke with temptations* that they cannot have one houres quiet.

What of that? Doth this hin-  
der

der your *peace with God*, that the *Devill*, the *World*, and your *lusts* (Gods *sworne enemies*) *are not at peace with you*? So long as you have peace of *Sanctification* in this degree, that the faculties of soule and body doe not mutinie one against the other; but hold a good correspondencie in joyning together against their fleshly lusts, which fight against the soule, you are in good case; I meane, when the *Vnderstanding*, *Conscience*, *Will*, and *Affections* are all willing to doe their part against *sinne* their common enemy: Not but that you shall find a sensible warring & opposition in all these, while you live here, even when you have most peace in this kinde, but how? The un-sanctified part of the understanding is against the sanctified part of the understanding, and un-sanctified will, against the sanctified will, and so in all other faculties of the soule, *flesh* in every

*Gal. 5. 17.*

K k

part

Scudder, H.

Chap. 16.  
Section 8

part lusteth against *spirit* in every part, & *spirit* in every part lusteth against *flesh* in every part. For as every sanctified part hath the *spirit*, so it hath likewise the remaines of the *flesh* fighting one against the other. Now if that your faculties and powers be ruled all by *one spirit*, you have a good agreement, and good peace within you, notwithstanding that the flesh doth so violently warre against this spirit; For this warring of sinne in your members, against the spirit, & the warring of the spirit against sinne, argueth clearely that you have peace with God, and this *warre* continued, will in time beget perfect *peace*.

But let no man ever looke to have peace of sanctification perfect in this life; For the best are  
 2 I Cor. 13 <sup>k</sup> *sanctified* but in part; Wherefore let no man professing *Christ* think, that he shall be freed from temptations and assaults, rising from



Chap. I 6  
Section 8

from within, or comming from without, so long as he liveth in this world. Are not *Christians* called to be *Souldiers*? Wherefore wee must arme our selves that we may stand by the power of Gods might, and <sup>1</sup>*quit our selves like men* against the assaults of our spirituall enemies.

<sup>1</sup> I Cor. 16  
13.

Is it any other than the <sup>a</sup>common case of all Gods Children? Was not Christ himselfe répted, that he might <sup>b</sup>succor those that are tempted? Have you not a promise not to bee tempted above that you are <sup>c</sup>able? It is but resisting and enduring a <sup>d</sup>while, yet a little while. Is there any temptation out of which God will not give a good issue? Hath not Christ <sup>e</sup>prayed that your faith faile not?

<sup>a</sup> I Cor. 10  
13.

<sup>b</sup> Heb. 2. 18.

<sup>c</sup> I Cor 10  
13.

<sup>d</sup> I Pet. 5.  
10.

Heb. 10. 37

<sup>e</sup> Luk. 22.  
32.

Ioh. 17. 15.  
20.

Let us therefore keepe *peace in our selves*, that the whole man may be at agreement, and let us *keepe peace one with another*, fighting against the common enemy.

K k 2

And

Sculdeer, II.

*Chap. 16.**Section 8**m Rom. 16**20**m Rom. 8.**37*

How, notwithstanding all a mans causes of fears hee may know the peace of God belongeth to him.

And the<sup>m</sup> God of peace shall tread Satan, and all enemies under-foot shortly, and then<sup>n</sup> through Christ you shall be more than Conquerours, you shall not onely hold what you have kept from losing but shall possesse all that Christ hath wonne for you. And the more battels you have fought, and in them through Christ have overcome, the greater triumph you shall have in glory.

Now as a surplussage to all that hath beene said against groundlesse feares, which deprive poore soules of heavenly comfort; If any yet cannot be satisfied, but feare still that God is not at peace with them, I will propound a few *Questions*, to which if any soule can answer *affirmatively*, he may be assured of Gods peace and love, and of his owne Salvation, whatsoever his feares or feelings may happen for to be.

*Quest.*

*1. How stand you affected to sinne?*

*sinne*? Are you afraid to offend God thereby? Is it so that you dare not wittingly sinne? Is it your griefe and burden that you cannot abstaine from sinne, nor get out of it so soone as you would, when you are fallen into it?

2. *How stand you affected to-wards holinesse, and goodnesse, and unto the power of godlinesse*? Is it your heartie desire to know Gods will, that you may doe it? Doe you desire to feare him, and please him in all things? And is it your griefe and trouble when you faile in well-doing? And is it any joy to you to doe well in any true measure?

3. Thirdly, *How stand you affected to the Church and Religion of God*? Are you glad when things goe well in the Church, though it goe ill with you in your owne particular? And are you grieved when things goe ill in the Church, when it may



Chap. 16.

Section 8.

\* Neh. 1. 4.

P 1 Sam. 4.

20, 21.

happen to be with you, as it was with good \* *Nehemiab*, or *P I-chabods* mother, that all things goe very well, or at least tolerably well, for your owne particular?

9 Psal. 15. 4

Psal. 16. 4.

\* 1 Ioh. 3.

14.

Psal. 16. 3.

4. Fourthly; *How stand you affected to men?* Is it so that you cannot delight in wicked men, because of their wickednesse, but *dislike them?* Whereas otherwise their parts and conditions are such, that you could much desire their company. Doe you *love those that feare the Lord*, and that delight in goodnesse, therefore because you thinke they are good, and are beloved of God?

\* Psa. 141. 5

5. Fifthly; Can you endure to have your soule ript up, and your beloved sinne smitten at, and let out by a searching Ministry, approving that Ministry, and liking that Minister the rather? And doe you with *David* desire that the righteous should

should reprove you? And would you have an <sup>t</sup> obedient care to a wise Reprover?

*Chap. 16.*

*Section 8*

*\*Pro. 25. 12.*

6. Lastly; Though you cannot alwayes have that feeling prooffe of your good estate, which is the certainty of Evidence? Nay say, you have it but seldome, or it may be, you can scarce tell whether you have it at all; *Doe you yet resolve, or is it your desire, and will you, as you are able, resolve to cleave to God, and hang upon Christ, and upon Gods mercifull promises made to you in him, seeking salvation in Christ by faith, and by none other, nor by any other meanes?*

If you can answer, *yea*, to *all*, or to *any one* of these, you may assure your selves that you are in Gods favor, and in state of grace. What though you cannot feele in your selves that you have this so sure as you would by a full certaintie of Evidence (but it is your fault that you have it not

*Chap. 16.**Section 8.*

so) yet you have it sure by the best certainty, namely, by a true certainty of *Adherence, and cleaving unto God*? For when you are resolved not to sinne wittingly, and allowedly against God, and not to depart from him whatsoever become of you; and it is your longing desire to please him. When (I say) you stand thus resolved, and thus affected as hath beene said, then certainly *God and you are knit together by an inseparable bond*: When you *bate* what God hateth, and *love* what God loveth, and *will* what God willeth; are not *God and you at one, and at peace*? Are you not neerely and firmly linked one to another? What though this bond be somewhat *secret and unseene to your selves*? yet it is certaine, God knoweth you to be actually his, and will for this, *owne you*, when you seeme to doubt of it; and will alwayes *hold you by your right hand,*

*"Psa. 73. 23*



*hand*, whether you feele it or no. But why should you thinke that you are without *Evidence*, when you cannot but *fee*le that in truth you *cleave* thus to GOD, and stand thus affected to him, from hence if you were not wanting to your selves, you might gaine a most *peaceable and ioyous assurance*, that you are in Gods favour, and shall be saved. Thus much of removing of impediments to true peace.

CHAP. XVII.

*Touching furtherances and  
meanes of peace  
of God.*

**I**T yet remaineth, that I should shew furtherances & meanes to get and keepe this true peace of God which passeth all understanding.

Men doe erre in judging of  
Kk 5 their

*Chap. 17.*  
 Causes of  
 error in  
 mis-judge-  
 ing of a  
 mans state  
 first remo-  
 ved.

their owne estates, and in like manner in concluding that they have true peace or not, *from two causes*; Either by erring in the *Proposition* which they lay down as a *rule* to judge by; Or else by erring in the *Assumption and Application* of their actions or persons to the rule propounded. Now if you erre either in the Proposition, or in the Assumption, and application, you of necessitie will erre in your Conclusion.

Wherefore if you would judge rightly of your actions and person, take heed first that you doe not faile in your *Proposition and Rule*: which that you may not doe, you must know *what is necessary* to the very being of a Christian, *what not*; and this is to be learned onely by the onely *Canon* of truth to us, *the word of GOD*. For many erre herein, because they thinke that such and such things are necessary

ry to the being in state of grace, which are not ; and that such and such things are sufficient to the being of a Christian which are not.

Now you shall finde, that it is *truth* of faith and other saving graces, not the *great degree* and quantitie of them that maketh a *Christian*. And that it is not the *most forward profession* and forme of godlinesse, *without this power and truth* therefore, that will doe it.

Secondly, Take heed that you faile not in your *assumption and application* of your selfe and of your actions to the *Rule*, though rightly propounded. The *Scripture* must also rectifie you in this. For many a one erreth in this also, saying, my actions and condition are according to the *Rule*, or not according to the *Rule* ; When indeede they are otherwise than they judge. For every mans owne spirit so farre as it is  
fin-



Chap. 17.

<sup>a</sup>Psa. 31. 22<sup>b</sup>Rev. 3. 17

sinfull is apt to give a false Testimony of it selfe. David said <sup>a</sup>he was cut off from God, when hee was not. The <sup>b</sup>Laodiceans thought themselves in good state, when Christ saith they were wretched and miserable.

Now that you may not erre either in the *Rule*, or application of your selfe to the *Rule*, you must use all good meanes to have your judgement rightly informed in either point : and then be willing to judge of your selfe as you are, and of your peace with God as it is.

I told you that the holy Scripture must bee your guide, in judging *what you should be*, and *what you are* ; I meane the Scripture rightly understood. Now to attaine a right understanding of the Scripture, and abilitie to judge your selfe by it, whether you bee in state of grace, from the knowledge whereof cometh peace, looke backe unto

Chap.

Chapter 8. Section 2. taking unto them these following directions.

*Chap. 17.*

I. Observe a difference and distinction in true Christians, both in their different manner of calling, & estate after calling. Some called in infancie, as *Samuel* and *Iohn Baptist* : Some in middle and old age, as *Abraham*, and *Zachew*. Some called without sensible terrors of conscience, as those before mentioned. Some with violent heart-ache and anguish, as *S. Paul* and the lay'our. In some these terrors abide longer, in some a shorter time. And after Conversion all are not of like growth and strength. Some babes, weake in judgement and affections ; Some strong men, strong in grace generally ; but strong also in corruption in some particular, Some old men so well grounded in knowledge, and confirmed in resolution, that no lust getteth a head to prevaille in them.

*Chap. 17.*

them. Also one and the same man may be sometimes in spirituall health and strong, sometimes under a temptation, weake, and feeble, sometime can pray, &c. and have comfort, sometime not. Now, none must conclude he is no Christian, because hee is not in every thing like others, nor at all times like himselfe.

2. *Trust not your owne iudgement, of sense in your owne case, whosoever would understand, and be wise according to Scripture; must deny himselfe, and not cleane to his owne sense or wisdom; but must be a foole that he may be wise, you must bring your conceits to be ordered and framed by the Scriptures. You must not presume to put a sense of your owne into the Scripture; but alwayes take the sense and meaning out of it. It is presumption, of a mans owne opinion, and stiffenesse in his owne conceits, which marreth all in this*

*c Pro. 3. 5.**d I Cor. 3.**18.*



this case. And whence is this but from his folly and pride? Oh, if you who are troubled in Conscience, could be every way *nothing in your selves*, you would quickly be *something in God*, and you should quickly know it. If you would be *humbled*, and *not nourish this pride in you*, you should quickly know your state with comfort.

I know many of you will wonder that I should charge you with pride; you judging your selves to be so base and vile. Well for all that, I will now prove to your faces, that *it is humility you want*, and if it were not that you were proud, you would judge of things otherwise than you doe.

For first you cannot beleeve in CHRIST (you say) because you cannot obey him, and bee dutifull as a good wife to him: If you could obey, then you could beleeve that he were yours and you his; whereas, you must  
first

**Chap. 17.** *first beleeve in Christ, and take him for your husband, and beleeve he is your husband, before you can obey him. Can a woman, or should a woman obey a man, and carry her selfe towards him as to her husband, before that shee beleeve that hee is her husband? If you could obey as you should; Oh, then you thinke CHRIST would love you; It were well if you could love CHRIST, and obey him, it is your dutie. But to thinke he will not save you, because you have no goodnesse or worth in you to cause him to love you, is not this from hence, you would be something in your selfe, for which Christ should cast his love upon you.*

\*Hos. 2. 19

20

Christ *\*marrieth* you not because you were good, but that hee might make you good, that you might know him, &c.

**Obiect.**

But you doe not see this his worke in you, that he hath made you good, therefore you doubt.

I an-

*Chap. 17*

*Answ*

I answer: though it may be in you, yet Christ will not let you see it, because you will not believe that *hee is yours*, and you his. Bring your heart to this, (and you have reason for it) for the *Father* giveth him, and he giveth himself to you in the Word and Sacraments; then you will love him, and obey him abundantly. Is not she a *proud and foolish woman*, that may have a *Kings sonne*, upon Condition that shee will strip her selfe of all her own proper goods, and let *him* endow her at his pleasure, yet still shee will be *whining and discontented with her selfe*, because shee hath nothing of her owne to bring to him, for which hee should love her.

But you will still say, Christ hath not endued you with so much grace, as to be able to doe as you should.

Content your selves, If you would but see that he hath married

*Obiect.*

*Answ.*



*Chap. 17*

ried you to himselfe, you then would use the meanes which hee hath appointed, whereby he giveth his graces, you would be thankfull for what you have, you would pray & wait his pleasure for more, relying on his wisdom for how much, and when. If you doe not thus, then in this you shew your selves proud, in that you preferre your owne wisdom before his.

Let it be suppoled that you are not proud, standing upon termes of having any goodnesse in you, for which Christ should love you, but you would with all your hearts bee all that you are in him, and would be beholding to him for taking you, poore, and base as you are. Is there no other *pride* (thinke you) but when you doe thinke well of your selves, or would bee thought well on, for your goodnesse? Yes, there is another pride which is as dangerous in this case  
of

of causelesse doubting; and that is  
to bee too well conceited of, and to  
bee wedded to your owne know-  
ledge, and to your owne opinion in  
judging your selves. Vnderstand  
it in this particular. The holy  
Scriptures give you to under-  
stand (I speake still to such onely  
as with all their soules would  
please God, yet can feele no  
comfort) that your state, in point  
of *Salvation*, is good. And Gods  
experienced children, yea, his faith-  
full *Ministers*, who dare not lye  
for God, much lesse to ease you,  
they according to the *Scriptures*  
doe assure you that your state is  
not as you say it is; but you have  
conceits otherwise, & you have  
no feeling of comfort, and in  
your sense to you, it is otherwise  
then either the *Scripture*, or the  
*Ministers* speake. Now when  
you will preferre your owne opini-  
on and sense (such as it is) before  
the iudgement of Gods word of  
truth, and before the iudgement of  
Gods

*Chap. 17 Gods Ministers, iudging according to this word.* Are you not highly conceited of your owne opinion? And are you not *strangely proud?* though it may be you thought otherwise.

Wherefore if you understand things aright, you must have a meane conceit of your owne understanding, of your owne opinion, and of your owne sense. For as you must *deny your goodnesse*, and be poore in respect of conceit of any goodnesse in you, if you would ever looke to have any goodnesse from Christ; so you must deny your *owne opinion, knowledge, sense, and wisdome*, if you would know spirituall things aright, and would become wise through Christ.

And that it may appeare now, that you are no too well conceited of your owne opinion touching your estate, make use in this case of *Experienced Christians,*



*fiants*, but especially of *indicious* and *godly Ministers*. Let not feare either of troubling them, nor yet of shaming your selfe hinder you. But do it according to these directions.

First, Acquaint such a one with your case *betimes*; keepe it not to your selfe too long. For then like a bone long out of joynt, and a festred wound, it will not be so well, nor so easily cured, beside the vexation in the meane time.

Secondly, deale *plainely*, *true-ly*, and *fully*, in setting downe the cause of your trouble, not doing as many, telling one part of your griefe, and not another, which hath beene the cause that they have gone away without comfort. Either tell all or none in this case. If you thinke him not faithfull, reveale nothing thereof to him: If you judge him a fit man, then shew all, as you will doe your bodily maladies

**Chap. 17.**

An excellent helpe making way to peace of conscience

Rules how to lay open our state to others, when the Conscience is troubled.

Chap. 17

dies and diseases to a Surgeon, or Phyfician, if you would have them cured.

Thirdly, Beleeve them rather than your felves in this cafe, hearken to them, and make ufe of their judgement and experience, and bee not presumptuous of your owne understanding and feeling. In times of your feares and doubts *be not rash* and fudden in judging your felves. The *Devill* is a jugler, and your eyes be dazeled, and of all men *you are the moft unfit and incompetent to iudge of your felves in this cafe.* For when groundleffe fufpition, and caufeleffe feares have like a head-ftiong Colt got a head, and hath caught the bit in his teeth, it will (like to other paffions) carry you head-long whither it lifteth, contrary to al right, reason, and understanding. In fuch fufpicion & feare of your eftate, you are like a *iealous woman* in the fit of her jealoufie, and

Men over-gone with trouble of confci-ence, are moft unfit to iudge of their own eftate.

and feare of her husbands un-  
faithfulnesse; she will *picke mat-*  
*ter* out of every thing he doth,  
(though he study to give her no  
occasion of suspition) *to increase*  
*her suspition* of him; If hee be  
somewhat strange and austere,  
then (she saith) he loveth her not  
but others better. If he be kinde  
to her, then she thinkes that this  
is but to dazel & blind her eyes,  
that hee may without suspition  
give himselfe to other women.  
Deale now ingenuously, and an-  
swer whether it is not, or whe-  
ther it hath not beene so with  
you? I pray marke your absurd  
and contrary reasonings. When  
you *prosper*, thence you inferre,  
sure God doth not love mee, for  
whom he loveth, he correcteth.  
When God *whips* you well for  
this, and doth cast you into grie-  
vous *afflictions*, thence you con-  
clude, sure God is wroth with  
mee, and doth not love mee. If  
you *bee troubled in Conscience*,  
Oh,



Chap. 17

Oh, then G O D writes bitter things against you, you can have no peace. And when he giveth you *quiet of minde*, Oh, then you feare all riseth from presumption, your case is naught, and it was better with you when you had trouble in minde. Is it not thus? Are you not ashamed that you have beene thus senselesse, and absurd in your owne reasonings: and yet, *this understanding, reason, and sense of yours* must be harkned unto, before the truth of *Gods Word*, and before the *iudgement* of all men, though never so judicious. Will any body that is wise trust such a judgement? If an excellent Physitian for others, is seldome found to be the best Physitian for himselfe in a dangerous sickness, but will make use of one (it may be) inferiour in judgement in Physicke to himselfe; for his owne wits be not so well his owne in his owne case; then me thinks

thinkes, it should be your wisdom to make use of the judgement of others, and not follow your owne sense.

But you will say, shall I thinke otherwise of my selfe than I feele?

*Reply.*

I answer; I, in some cases, or else you will bee counted a wilfull foole, as in the case of an *Ague*, you feele your drinke to be of an odde rellish; before you had your *ague*, you knew it was well rellished, and those which bring it, tell you it is the same, standers by taste it for you, and say it is the same, and that it is excellently well relished, I hope you are wiser in such a case as this, then to conclude according to your feeling, and taste; every one seeth that the fault was in your palate, not in the drinke. Even so it is with you when the palate of your understanding is distempered with a *shaking fit* of groundlesse, and faithlesse feare,

*Ans.*

L

where-

Chap. 17.

2 Cor. 1.4

1 The. 5.

14

e Isa. 50.4.

Ioh 20.23.

wherefore in this state, deny your  
 owne sense, and trust not your owne  
 judgement; but hearken unto the  
 judgement of other men. And  
 the rather, because God doth  
 therefore comfort men, and give  
 them experience of his consolati-  
 ons, *that they may comfort others  
 in like case.* Also hee hath given  
 commandement to his more un-  
 derstanding, & more confirmed  
 children, that they should *com-*  
*fort you,* giving you to under-  
 stand how it is with you in the  
 matter of your soule, better than  
 you can know of your selves.  
 Nay more, God hath given to  
 his *Ministers* the *con-  
 trol* of the  
 learned, to speake a word in due  
 season to the soule that is wearie.  
 Should not the judgements of  
 these be regarded? But which is  
 most of all, God hath not onely  
 given to *Ministers skill*, to dis-  
 cerne your state better than your  
 selves, but hath given *power and  
 authority*, when they shall see  
 cause,



cause, in his name to absolve you, and to assure you, that (if it bee with you, according as you doe thus and thus relate your state to be) you are in Gods favour, and in state of grace.

I meane not that you should hang your faith upon any mans, or any mens judgement; but when that men judicious, being in better case to judge of you, then you are to judge of your selves, shall by the *Word of God*, and by *authoritie from him* give you hope and comforts; you ought to comfort your selves by these meanes.

Thus much I have said, that your judgement might be fitted to understand aright in what state you stand. Which if you will observe it, it will be an excellent furtherance towards the obtaining of peace.

Now I will shew by what meanes you may have just cause and matter for your judgement

## Chap. 17.

Meanes to  
get and  
keep true  
peace.

ment to worke upon, whence it may give you peace and comfort.

If you would have peace and comfort in your soules, then first and chiefly you must *get and cherish the Spirit of God in you*, that it may *speake peace* to you, and may give you matter for your spirit to worke upon, whereby you may conclude, you are in Gods favour. For, though I grant, that you can have no feeling witnesse to your selfe (say whatsoever can be said) *untill your spirit can witnesse that you are Gods children*; yet your spirits are not to bee trusted in their witnessing, but onely so far forth as the *Spirit of God doth witnesse to your spirits* that it is so, that you are indeed his children. Whatsoever comfortable conceits a man may have in himselfe of his good estate in grace, hee can have no true joy, and *comfort* but by the *holy Ghost*, whose

whole proper work it is to comfort, and is therefore called the <sup>e</sup> Comforter. For by him only a man can know, and by him a man may know & the things which are given him of God.

But it will be said, the Spirit bloweth where it listeth, how is it possible for any man by any meanes to get it?

In respect of mans owne ability, it is as impossible for him to get the spirit to come into, and to move in his hart, as it was for those impotent folke, which lay waiting at the <sup>h</sup> Poole of Bethesda, for the Angels comming to move the waters, to cause the said moving of the waters; yet they wayting, the waters were moved, and ever and anon they that waited, and gave not over waiting at the Poole, were benefited. Thus if men will wait in the use of the meanes wherein, and whereby God doth give and continue his holy Spirit to

Ll 3 men

Chap. 17.

<sup>e</sup> Ioh. 14. 16

& 1 Cor. 2. 12

Reply.

Ans.

<sup>e</sup> Ioh. 5. 33, 34

Scudder, H.



Chap. 17.

Meanes to  
obtain the  
Spirit.]Mat. 5 3, 4,  
5, 6.

Isa. 44. 3.

men, they may looke to have it.

The first meanes to get the Spirit, is to *be an empty soule*, sensible of the losse of that *holy Spirit* which once you had in *Adam*, you must *mourne*, and *hunger*, and *thirst* after the Spirit. If you will doe thus, you may expect the receiving of the Spirit. For God saith, that *hee will poure water upon him that is thirstie, &c. I will poure my spirit upon thy seed*, saith he to the Church.

Secondly, that your heart may be stirred up to long for the Spirit, you must know that there is an *holy Ghost*, and not onely so, but must know him to bee God, and you must believe him to bee the comforter; And, as it is in our Creede, give him this honour and glory, as to believe in him, and conceive of him as the proper *Author of sanctification and comfort*, this is the way to have the Spirit, and to be sure of it that you have it. Our Saviour saith,  
that

that the *not knowing or beleeving* herof, is the cause why the *k World* receives not the Spirit.

Chap. 17.  
k Job. 14. 17

Thirdly, *bee constant and diligent in waiting for the having,* and for the increafe of the gifts of the Spirit, in the holy exercises of Religion, as, *reading, hearing and meditating of the Word of God,* especially of the blessed *Hystory,* and *promises of the Gospell,* &c. You must wait for it in the motions and stirring of Gods Word in you by Gods meanes, then as *Cornelius* and his company received it at *1 Peters Sermon*; and as the *Galathians* at the *m hearing of faith*, so may you. For the Gospell is called the *n Ministry of the Spirit*.

1 Act. 10. 44

m Gal 3. 5

n 2 Cor. 3. 6. 8.

Fourthly, *Pray for the Spirit,* and though you cannot pray wel without the Spirit, yet sith it is Gods will that you should pray for it, set about *Prayer* for it as well as you can, then God will enable you to pray for the spirit,

Ll 4 and

Scudder, II.

Chap. 17.

• Lu. 11. 14

and you shall have it. For Christ saith, If yee that are evill know how to give good gifts to your children: • How much more shall your heavenly Father give the holy Spirit to them that aske him? As these are means to get the spirit, so they are meanes to continue, nourish, and increase the graces of the Spirit.

P Eph. 4. 30

31

• 1 Thes. 5

19, 20.

Fifthly, If you would keepe and nourish this Spirit, you must take part with it in its lusting against the flesh, you must not resist, but willingly receive the comforts and motions of the spirit, and must doe your best to bring forth the fruits of the Spirit, you must take heed that you neither *P* grieve nor *q*uench the spirit; It is grieved, when it is resisted, crossed, or opposed any way. It is quenched as fire is, two wayes; first, by throwing on water, all sinfull actions, as they be greater or smaller, are as water, they doe accordingly more or lesse



lesse quench and abate the *Spirits* operations. Secondly, fire may bee quenched and put out by *with-drawing of wood and fewell.* All neglect, or negligent using of the Word, Sacrament, Prayer, Meditation, and holy conference, and communion of Saints, doe much chill and quench the spirit: Whereas the daily and diligent use of all these, doth much increase, strengthen, stirre up, and inflame it; whence must needs follow much *peace* and comfort.

Now when you have gotten this holy *Spirit*, and have any proofes of the holy *Spirit* being in you, then you ought to rest satisfied in the *Spirits* witness to your spirit, your spirit should doubt no more. For even in this that *God* hath given you his *spirit*, the very being of it in you is a reall prooffe, and the greatest confirmation that can be of your being in state of grace. For when

Chap. 17.

o 1 Ioh. 2

27.

P Rev. 1. 6.

9 Eph. 4. 30

1 2 Cor. 1.

22.

Eph. 1. 14

How the  
Spirit doth  
witness to  
a man that  
he is Gods  
child.

you have this *Spirit*; 1 You are  
annointed, what greater confir-  
mation would you have of being  
made *Kings and Priests to God*.

2 You are also by this *Spirit* seal-  
ed to the day of Redemption,  
what greater confirmation can there  
be of Gods Covenant, and of his  
Will and Testament towards you.

3. It is likewise the *Earnest*  
of your inheritance, which giveth  
present being, and beginning to  
the Covenant, and bindeth to  
the perfect fulfilling it in its  
time, wherefore you are so sure-  
ly Gods, when he hath given you  
his *Spirit*, that unlesse you can  
thinke he will lose his *Spirit*, the  
earnest which he gave you, you can  
have no cause to thinke that hee  
will lose you, or not fulfill the  
promise of Salvation made unto  
you, whereof his *Spirit* is the ear-  
nest, and part of the Covenant.

This *Spirit* doth witness to a  
man, that he is the child of God  
two wayes. First, by immediate

wit

witnesse & suggestion. Secondly, by necessary inferences, by signs from the infallible fruits of the said spirit; by which later witness you may know the former to be a true testimony from Gods spirit, the *spirit of Adoption*; and not from a spirit of error and presumption. For this spirit of Adoption is a spirit of *a grace and supplication*; it is a spirit of *godly sorrow*, and it is a spirit of *spirituall joy*. Where it doth testify that you are Gods children there it wil give you new harts, causing you to desire and endeavour to live like Gods children, in reverent feare and love, leading you in the right way. checking you, and calling you backe out of the way of sinne; stirring you up to prayer, with sighes, desires, and inward groanes, at least making you to cōfesse your sinnes, and to aske and hope for pardon in the name of CHRIST. And will still be putting you on  
to

\* Zach 12.

10.

\* Rom. 8. 26.

\* Isa. 61. 3.

\* Act 8. 8.

Gal. 5. 22.

Act. 24. 16.

Isa. 30. 21.



*Chap. 17.* to live like obedient children; giving you no quiet if you doe not. Thus much of the first and principall meanes of getting true peace and comfort.

Secondly, If you would have the invaluable Iewell of peace, then *abstaine as much as is possible, from the act of all grosse, and from all presumptuous sins; and from the allowance of any sinne.* For the more sin, the more guilt; and the lesse sin, the lesse guilt: Now, the *lesse* guilt lyeth upon the Conscience, the more peace of Conscience, the *more* guilt, the lesse peace.

*\*Psa. 51. 14*

Thirdly, *When you fall into sinne, (for who liveth and sinneth not) then with all speed affect your heart with godly sorrow for it, cause it to be a burden and a load, and wearinesse to the Conscience; but withall, affect your heart with hope of mercy, forgiveness, and grace through Christ.* Then with all humble submission you must seeke unto G O D, the

the God of peace, but come to him by Christ Iesus, the Prince of peace, upon whom lay the <sup>u</sup> chastisement of your peace. Aske mercy and forgiveness. Aske repentance, grace, and new obedience. Beleeve in Christ. If you doe all this, then you come unto Christ, and unto God by Christ, according to his Commandement, and you have his sure promise, that <sup>c</sup> you shall have rest to your soules. This doe, for <sup>d</sup> in Christ onely can you have peace. This true application of CHRISTS blood, and satisfaction, will so <sup>c</sup> sprinkle the Conscience, from the guilt of sinne; that there shall remaine no more Conscience for sinne, that is, no more guilt which shall draw upon you the wrath of God and eternall punishment for sinne; whence must needs follow peace of Conscience; because the Conscience hath nothing to accuse you of, guiltinesse being washed off by Christs blood. As  
 10036

Chap. 17.

<sup>c</sup> Isa. 9. 6.

<sup>u</sup> Isa. 53. 5.

<sup>c</sup> Mat. 11.

29.

<sup>d</sup> Ioh. 16. 33

<sup>e</sup> Heb. 9. 14

<sup>e</sup> Heb. 10. 12

<sup>f</sup> Heb. 10. 2

Heb. 9.

Psal. 32

3. 4. 5.

**Chap. 17.**

soone as *David*, after his foule finnes, could come thus to God, his heart had ease.

How to  
keepe the  
Consci-  
ence ten-  
der. See  
also Cap.  
15. Sect. 2.  
at the end  
of it.

But when you have thus gotten a good and cleare Conscience, take heede of defiling it againe, or giving it any matter of unrest: Be as tender in keeping your Conscience unspotted, and unwounded as you are of the apple of your eye. Sin not against knowledge, and Conscience, and in any case smother not the good checks and watchwards of your Conscience. For if being washed, you doe againe defile it, this will cause new trouble of heart, and you must againe apply your selves to this last prescribed remedy.

**Mat. II. 19**

In the fourth place, CHRIST having taken upon him *the burden of your finnes*, which was intollerable, you must take upon you, and submit unto *the yoke of Christs service*, which is light and easie. You must indeavour to doe  
what-



whatsoever hee hath commanded in his Word and Gospell, following his steppes in all his imitable actions; in all humility and meekenesse, in all spirituall and heavenly mindednesse.

When you can thus subject your selves to Christ in *holinesse*, you shall have peace. For the holy Ghost saith, the *worke of righteounesse is peace*; and againe saith, *To be spiritually minded is peace*, that is, bringeth with it peace. I comprehend CHRISTS yoke of the Gospell in these three, *Faith, Hope, and Love*. As these three be in you and abound, in the same degrees shall peace be in you, and shall abound.

*Having Faith in Christ* (saith the Apostle) *we have peace with God*. It is God that justifieth, who shall lay any thing to your charge? For justifying Faith is the ground and spring, from which onely sound and true comfort doth flow.

Isa. 32. 17.

Rom. 8. 6.

Rom. 5. 1.

Rom. 8. 33

*Hope*

*Chap. 17.*  
*Rom. 8. 25*

*Hope will make you wait, and expect with patience for the accomplishment of Gods sure promises; whereby it will hold you as steady, and as sure from wracke of soule, as any Anchor can hold a ship; God doth therefore give hope, that it may be as an Anchor, sure and steadfast; Though while you are in the Sea of this world, it doth not keepe you so quiet, but that you may bee in part tossed and disquieted with the waves and billowes of feare and doubt, to try the goodnesse of your vessell, and strength of your Anchor, and tacklings; Yet you shall be sure not to make shipwracke of Faith and a good Conscience, if you shall lay hold upon this hope set before you.*

*Heb. 6. 18.*  
*19*

*And as for Love, They that love the Lord shall have peace, you must therefore love God, love his ordinances and his people; Love God with all your heart;*

heart; Love your neighbours as your selves, love Gods Commandements For great peace shall they have (saith the Prophet) that love Gods Law, and nothing shall offend them.

Whosoever doe thus take up Christs yoke, and follow him, shall find rest to their soules; and peace shall be upon them, as upon the Israel of God.

Fiftly, If you would have peace use all good meanes, whereby you may bee oft put in remembrance of the exhortations and consolations of God. They in the Hebrewes were therefore out of quiet, and readie to faint in their minds, both because they forgot the exhortation, which said, My sonne, despise not the chastening of the Lord, &c. And because they forgot the consolation, which saith, Whom the LORD loveth, he chasteneth.

The principall meanes of being put in minde of GODS con-

Chap. 17

Psal. 119.  
165.

Mat. 11. 29

Gal. 6. 16.

Heb. 12. 5.

Heb. 12. 6.

Meanes of  
being put  
in mind of  
Gods con-  
solations



**Chap. 17** consolations, are these following.

**1.** *You must be much Conuersant in Scriptures*, by reading, hearing, and meditating thereon. For they were all written to that end, that through patience and comfort of the Scriptures, you might haue hope.

The Scriptures of God, they are the very <sup>a</sup> Wells and <sup>b</sup> Breasts of consolation and Salvation. The Law discovers sinne, and by its threats against you, and by relating judgements executed upon others, *doth drive you to Christ*; The promises of the Gospell made to you, and the signification of the accomplishment thereof to others, *doe settle and confirme you in Christ*, whereby your heart is filled with joy and consolation.

The Gospell is called the <sup>c</sup> Gospell of peace, and the Ministers of the Gospell are said to bring glad tidings of this peace, It is the bright shining light in the Gospell, which will

will <sup>d</sup> guide your feet in the way of peace.

Chap. 17

<sup>d</sup>Luk. 1. 79

2. Be much in good Company, especially in theirs, who are full of joy and peace in believing, whose example and counsell will mind you of joy and comfort, and will be of excellent use unto you, to establish you in peace.

Sixtly, and lastly, Acquaint your selfe with God, touching the course he useth to take with his children in bringing them to glory; Acquaint your selfe with God also in praying much for peace, unto him who is the God of peace, the Father of mercies, and the God of all consolation; then shall you have peace, and much good shall be unto you. For it is God that speaketh peace to his people, wherefore assuredly his answer to him that asketh peace, will be an answer of peace, even the peace which passeth all understanding. God shall give you peace, and with it glory, even a glorious peace.

Iob 22. 21.

23.

Psal. 85. 8.

Thus,

*Chap. 17**Psal. 37. 37.*

Thus having directed my Pen not onely to you in particular, in this tract of peace, but (sith it is judged fit to be publike) both in this and the other directions, to a daily walke, unto all other that need and desire it, you may see the excellency of peace, together with the impediments, furtherances, and meanes of peace. Shunne the Impediments, improve the furtherances, and I dare assure you, that a'beit in this life you may still feele a conflict betweene faith and doubting, betweene hope and feare, and betweene *peace*, and trouble of minde ; yet in the *end* you shall have *perfect peace* ; and in the meane time, though I cannot promise you to have alwaies that *peace* which will afford you *sense of ioy* ; yet God hath promised, that you shall have that *which shall keepe your hearts and mindes in Christ* ; And what would you have more ?

Thus



Thus I have endeavoured to  
satisfie your godly desire, I have  
of purpose written much in as  
few words as the points in hand  
would well beare ; I did it the  
rather, not onely because writ-  
ting is tedious to mee, but be-  
cause I know that you are esta-  
blished already in these truths,  
wherefore these may be suffici-  
ent to helpe you unto distinct  
notions of the most necessarie  
things that belong to a Christi-  
an life, and to put you in remem-  
brance. I have omitted many  
*allegations of Scriptures*, and have  
forborne to write out most that  
are alleaged. It was partly for  
haste, partly for mine owne ease,  
and partly because it would have  
made this Booke to be too big  
for a *vade mecum* to carry about  
with you ; but I considered that  
you are much conversant, and  
well read in the *Scriptures* ; and  
you may turne to the places,  
both

Chap. 17

Rom. 15. 13  
Heb. 13. 20

21.

both in the *line*, and in the *margin*, for you will finde, that, for the most part, the *life of each point* in hand lyeth hid in the *Text of the Scripture alledged*. I thanke God I have reaped much benefit to my self in studying, and Penning these directions. I pray God that you may reap much good in reading of them. Now the God of hope fill you with all ioy and peace in beleeving. And the God of peace that brought againe from the dead our Lord Iesus, that great Shepheard of the Sheepe, by the bloud of the everlasting Covenant, make you perfect in every good worke to doe his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever,  
Amen.



## A Table of the chiefe things observable in this BOOKE.

<b>A</b>	
<b>D</b>	<i>ubis of Gods love, because of grievous Afflictions, remo- ved.</i> 554
	<i>In what cases God usually doth not Afflict his chil- dren.</i> 559
	<i>The ends why God doth grievously Afflict his children.</i> 563
	<i>A Caution in becomming All things to all men.</i> 215
	<i>How to walke with God Alone.</i> 184
	<i>Fit meditations when we Apparell our selves.</i> 21
	<i>Rules how to Apparell our selves.</i> 22
	<i>Cautions</i>



*Cautions to the directions about A-*  
*rising, and apparelling.* 27  
*How to Awake with God.* 19  
*Fit meditations when wee Awake*  
*and arise.* 21, 22

**B**

*Fit meditations at going to Bed,*  
*before sleeps.* 180  
*When a man loveth Brotherly.* 234  
*Benefits of Brotherly love.* 233  
*How Brotherly love is expressed.*  
235  
*Meanes to live and love Brotherly*  
239  
*Motives to Brotherly love, and*  
*communion of Saints.* 242

**C**

*How a man should carry himselfe*  
*as before God, in his particular*  
*Calling.* 55  
*Difference betweene Care, and*  
*Carefulnesse.* 384  
*A description of lawfull Care.* ib.  
*A description of Carefulnesse.* ib.  
*True properties of provident care,*  
*whereby it is differenced from*  
*Careful-*

## The Contents.

Carefulnesse.	387, &c.
When Cares of this life are inordinate.	393
Gods children should not take thought, or be carefull about any thing.	396
Diswaives from carefulnesse.	399
Why no man should be Carefull about earthly things.	ibid
Why no man must care about successe in any thing.	401
The evill effects of Caring about successe in any thing.	405
Meanes to be free from Carefulnesse.	409
The condition of a true Christian, even when he hath sinned, differeth from that of a formal Christian, when he sinneth.	688
How a man should behave himselfe in all Company.	213
How a man should make good use to himselfe by all Company.	218
Meanes of good speech, and carriage in all Company.	225
Rules wherby a man may well order himselfe in evil Company.	228

M m

How

## The Contents.

<i>How to be kept from infection of sin, by bad Company.</i>	231
<i>How to demean a mans selfe in good Company.</i>	234
<i>What is to be done after a man hath beene in Company.</i>	244
<i>Motives to Brotherly love, and Communion of Saints.</i>	242
<i>How a man may know that he hath beene sufficiently humbled, and prepared for Conversion.</i>	630
<i>None can know that the time of his Conversion is past.</i>	542
<i>None must bee troubled, though they know not when, nor by whom they were Converted.</i>	621
<i>What grace God giveth in the first Conversion.</i>	686
<i>What Conversion and true re- pentance is.</i>	474
<i>Men over-gone with trouble of Conscience, are most unfit to indage of their owne estate.</i>	767
<i>An excellent helpe to peace of Conscience in the former case.</i>	765, &c.
	<i>When</i>



## The Contents.

*When the Conscience is troubled,  
it is good to lay it open to some  
faithfull and skilfull Christian.*

*ibid*

*Rules touching opening a mans  
state to others when the Consci-  
ence is troubled.*

*ibid*

*How to keepe the Conscience ten-  
der.*

*480. & 679*

*How to walke as in Gods sight,  
under Crosses in all adversity.*

*273*

*Rules how to passe by, or beare ligh-  
ter Crosses.*

*274*

*Rules how to beare all Crosses.*

*275*

*Of bearing Crosses thankfully.*

*313*

*Of bearing Crosses fruitfully.*

*ib*

### D

*How to begin the Day well. 28, 29*

*How to walke in the sequell of the  
Day, after it is well begun.*

*53*

*How to end the Day well.*

*179*

*Reasons why naturally all are un-  
willing to Dye.*

*585*

*Reasons why some are more feare-*

*M m 2*

*full*

## The Contents.

<i>full to Die than others.</i>	<i>ibid</i>
<i>Causes why Christians are too unwilling to Dye.</i>	<i>587</i>
<i>Helpes against feare of Death.</i>	<i>588</i>
<i>Difference betweene the sinning of the regenerate and unregenerate.</i>	<i>688</i>

### E

<i>Rules for Eating, and drinking.</i>	<i>64</i>
<i>In what order a man should ascend to the knowledge of his Election.</i>	<i>518</i>
<i>Whence it is that the Elect may backslide, and how farre.</i>	<i>685</i>
<i>The Elect never fall from the first infused grace.</i>	<i>688</i>
<i>Some thinke they Endeavour to doe well, yet doe not.</i>	<i>324</i>
<i>What Endeavour is in generall.</i>	<i>ibid</i>
<i>Some thinke they Endeavour not, when yet they doe.</i>	<i>326</i>
<i>What is true Endeavour.</i>	<i>ibid</i>
<i>A mans Endeavour in some cases may be as true, when yet he cannot performe it, as in some other cases,</i>	

## The Contents.

*cases, when he can performe it to  
the full.* 327

*The excellency of Christian Expe-  
rience.* 126, 127.

### F

*An answer to them that question  
their Faith, because they want  
feeling.* 590

*Many doe not feele they have  
Faith, because they feele not for  
it.* 603

*How a man may know that he hath  
Faith.* 621

*Reasons why many without cause  
thinke they have no Faith.* 584

*Many presume they have Faith,  
but have none.* 614

*Reasons for which many thinke  
they have Faith, but have not.*

463

*Who may Fall from grace, and how.*

683

*A regenerate man may Fall farre  
backe, but not quite away.* 685

*Grounds of difference betweene the  
Fals of men truly sanctified, and  
others.* 688

*M m 3*

*Whence*



## The Contents.

*Whence it is, that a true Convert  
cannot Fall quite away from grace.*

695

*Of Religious Fasting.* 68

*A generall Reason of Fasting.* 72

*Reasons why the body must be affli-  
cted in Fasting.* 73

*Reasons why the soule must be affli-  
cted in Fasting.* 74

*Who are to keepe a publike Fast.* 76

*Who may keepe a private Fast.* 77

*How oft we must Fast.* 78

*How long we must Fast.* 80

*Preparation to a Fast.* 82

*How to keepe a Religious Fast.*  
84, &c.

*What to doe when a man is inter-  
rupted in his private Fast.* 142

*Motives to oft Fasting.* 143

*Directions what is to be done after a  
Fast.* 145

*Cautions touching Fasting.* 146

*Needful fear before cōversion.* 485

*Holy Feare after conversion.* 486

*Causelesse Feare.* 488

*The kindes of causelesse Feares.* *ibid*

*Strange effects of Feares rising  
from*

## The Contents.

from naturall distempers.	489
There is some difference between the regenerate in those Feares which arise from melancholy, & others	490
Difference between those Feares which arise chiefly from melancholy, and those which arise from trouble of conscience.	ibid
Grounds of false Feares.	495
Feare of punishment must be turned into trouble for sinne.	498
Feares of sinning against the holy Ghost, removed.	527
Feare that because the heart condemneth, God will condemne much more, removed.	529
Feare of being reprobates, removed.	531
Feare that God will not have mercie, because they have let passe the time of their Conversion, removed.	540
Feares arising from doubts of Gods love, removed.	576, &c.
Feares through conceit of being in worse case than any other, removed,	561
Mm 4	Feares

## The Contents.

Feares that God loveth them not,  
because they thinke their prayers  
are reiected, removed. 576

Feares from doubting of faith, re-  
moved. 581

Feares of not being sanctified, be-  
cause they thinke they were ne-  
ver sufficiently humbled, nor  
have repented, removed. 626

Reasons why some feelee more sense  
of Feare and horror, in their first  
conversion, than others. 627

Feares that a man is not sanctifi-  
ed, because he is pestered with  
worser thoughts than ever, remo-  
ved. 637

Feares of not being sanctified, be-  
cause of falling into grosse sinnes,  
removed. 656

Feares that they are not sanctified,  
because of sense of dulnesse, and  
deadnesse in spirituall duties,  
removed. 665

Feares of not being sanctified, be-  
cause of sudden dulnesse, after  
fresh feeling comforts, removed.

670

Feares



## The Contents.

Feares of not being sanctified, be-  
cause out-gone by others, re-  
moved. 671

Feares of not being sanctified, be-  
cause of hardnesse of heart, re-  
moved. 677

Feares of falling away from grace,  
removed. 681, &c.

Feares taken from thinking the  
heart is deceitfull, removed. 727

Feares, from present fainting, re-  
moved. ibid

Feares because we doe not our part,  
removed. 729

Feare from want of such graces,  
whercof God hath absolutely pro-  
mised, removed. 676

Feares, through want of peace of  
Sanctification, removed. 744

### G

Convincing reasons to prove that  
there is a God. 647

God doth never wholly forsake his  
children. 566

Once, and ever in state of Grace.  
685

Reasons why man being once in  
Mm 5 state

## The Contents.

*state of grace, can never fall quite from it.* 701

*Reasons why many thinke they have lesse grace now, than in their first conversion, but mistake.* 714

### H

*What is the cause of Hypocrites well-doing.* 341

*Diffusives from hypocrisie.* 361

*Meanes against hypocrisie.* 373

*Grounds of false hope discovered, and removed.* 444

### I

*Meanes to strengthen the Inner man.* 133

*Rules to direct Inferiours.* 62

*Causes of error in Iudging of a mans state.* 754

*Of Iudging and condemning of a mans selfe.* 126

### L

*A Table of Duties commanded, and of Vices forbidden in the Morall Law.* 90, &c.

*No man must abuse Christs lenity.* 620

*Signes*

## The Contents.

*Signes to know when God giveth  
good things in love.* 265

*Directions for sanctifying the  
Lords day.* 147

### M

*What Meditation is.* 195

*The distinct acts and parts of Me-  
ditation.* 198

*Rules for meditation.* 202

*Cautions about the matter of me-  
ditation.* 203

*Motives perswading to meditati-  
on.* 211

*Meanes of Mortification.* 131

### O

*When it is that a man obeyeth out  
of conscience, and love to Christ.*

340

*Weakest performance of duties is  
lesse dangerous than whole o-  
missions.* 551

### P

*A description of Christian Pati-  
ence.* 286

*Inducements to patience.* 286, 287

*Meanes of Christian patience.* 288

*Vpon what grounds, arguments  
may*



## The Contents.

<i>may be taken to worke the heart to patience.</i>	291, 292
<i>What peace is in generall.</i>	414
<i>The peace of GOD explained and magnified by the opening of Philip. 4. 6. 7.</i>	415
<i>The different sorts of peace of God.</i>	421
<i>Reasons proving the excellency of the peace of God.</i>	432
<i>The impediments of peace.</i>	437
<i>Whence presumption, and false peace doth arise.</i>	441
<i>Signes of false hope and false peace.</i>	476
<i>An excellent helpe to peace of conscience.</i>	765
<i>Meanes to get and keep true peace.</i>	ibid
<i>How to know in time of peace to hold out in time of persecution.</i>	725
<i>How to be kept from dastardly feare in time of persecution.</i>	723
<i>Reasons of due preparation of the heart to prayer.</i>	32
<i>How to bee disposed in the act of prayer.</i>	

## The Contents.

prayer.	35
God beareth prayer many ways.	578
Cautions to be observed in preparation, and in prayer.	37
Signes of distempered thoughts thorough worldly businesse to prayer.	42
Remedies against distempered thoughts in preparation, and in prayer.	43
How to know, when thoughts of worldly businesse are distractfull in preparation, & in prayer.	45
Remedies against the said distractions in preparation, and in prayer.	47
Pride is a manifest hinderance of Christ's Comfort.	764, 765
Grounds of presumption discovered and removed.	437. unto 481
Rules of holy carriage in prosperity, and when men have good successe.	245, 246
Good effects of prosperity.	247
Doubts of Gods love, because men prosper, removed.	559
Pre-	

## The Contents.

- Presumption of Gods love, because  
they prosper, removed. 448
- Presumption ariseth either from  
false grounds of hope, or from true  
grounds misapplied. 442
- Presumption that God will save a  
man because he made him, removed.  
444
- Presumption of escaping Hell, be-  
cause men thinke they have it in  
this life, removed. 445
- Presumption they shall ever be wel,  
because hitherto they have esca-  
ped evill, removed. 446
- Presumption they shall be saved,  
because as great sinners as they  
have bin saved, removed. 450
- Presumption of Salvation, by Popes  
Pardons, pennance, and merit of  
workes, removed. 452
- Presumption of salvation, because  
God is mercifull, removed. 454
- Presumption from universall Re-  
demption, removed. 456
- Presumption of Salvation, because  
as men thinke their faith and re-  
pentance is good, when it is not,  
re-



## The Contents.

<i>removed.</i>	462
<i>Presumption of repenting hereafter, removed.</i>	475

### R

<i>How to read the Word profitably.</i>	187
<i>Who must read the Scriptures.</i>	188
<i>None must forbear reading of Scripture, because of the difficulty of it.</i>	191
<i>How to read and not wrest, or mistake Scripture.</i>	190
<i>Motives to read Scripture.</i>	194
<i>A caution touching private reading.</i>	195
<i>How to read mens writings profitably.</i>	194
<i>A Christian must bee well read in the booke of his Conscience.</i>	206
	207
<i>How to attaine Reconciliation and Reformation.</i>	128
<i>What is the best Recreation.</i>	64
<i>The Gospell is the meanes of Reconciliation and Reformation.</i>	128
	A

## The Contents.

*A truly regenerate man may fall  
farre backe, though not quite away.*

685

*Great difference betweene the finnes  
of the regenerate, and unregene-  
rate.*

688

*The regenerate never looseth the  
first infused habit of grace. ibid.*

*No man can know certainly in this  
life that he is a Reprobate.*

517

### S

*Doubts of Sanctification from feare  
of having not repented, removed.*

660

*Doubts of Sanctification from be-  
ing out-gone by others, removed.*

671

*Doubts of Sanctification through  
dulnesse in spirituall duties, re-  
moved.*

665

*Doubts of Sanctification from sud-  
den dulnesse after comforts, re-  
moved.*

670

*Doubts of Sanctification through  
sense of hardnes of heart, removed*

677

An

## The Contents.

*An old devise of Satan, to make  
a man thinke his owne case  
worse then that of any others.*

573

*How to know that a mans perswasion  
that he is in state of salvation,  
or damnation, is a delusion of Sa-  
tan, or is according to the truth  
from Gods gracious Spirit*

754.  
755 & 778

*How Satans evill suggestions may  
be knowne from mans owne evill  
thoughts.*

639

*Satans malice and cunning in ca-  
sting in blasphemous thoughts.*

632

*Rules of Singing unto edification.*

241

*Accusation and aggravation of Sin.*

118

*Reasons proving that Sinne cannot  
be unpardonable, because of the  
greatnesse of it.*

501

*Sinnes after as well as before con-  
version pardonable.*

507

*Why the unpardonable Sinne is cal-  
led the Sinne against the holy*

*Ghost*



## The Contents.

<i>Ghost.</i>	527
<i>Why the Sinne against the holy Ghost is unpardonable.</i>	ibid
<i>A description of the Sinne against the holy Ghost.</i>	526
<i>How to be sure that a man hath not sinned against the holy Ghost.</i>	527
<i>Reasons proving infallibly, that the Scriptures are the Word of God.</i>	651
<i>In what cases a man may speake of others evils, and yet speake not evill.</i>	222
<i>Meanes to obtaine, and keepe the Spirit of God.</i>	774
<i>How Gods Spirit doth witnesse to mans Spirit, that he is Gods child.</i>	778
<i>Rules for Sporting.</i>	66
<i>A man may Suffer for Christ two wayes.</i>	308
<i>Rules for Superiours, and Governours.</i>	58
<i>Meanes whereby Superiours may containe inferiours in their due.</i>	59
	<i>Meane</i>

## The Contents.

*Meanes to keepe Superiours  
from abusing their authoritie.*

61

### T

*How to be armed against tempta-  
tions unnaturall and inhumane.*

63

*Why God is to bee Thanked, and  
prayed.*

247

*What prayse and Thankes is, and  
wherein they differ.*

249

*What is requisite in prayse, and  
Thankes.*

250

*Motives to Thankfulnesse.*

254

*Impediments to Thanks.*

256, 257

*Furtherance to Thankes.*

259

*How a man is to give prooffe of his  
Thanks.*

269

*Difference betweene Terrors of  
Conscience, that prepare to con-  
version, and those which are the  
beginning of hellish Torments.*

631

*Reasons why worse thoughts may  
be cast into a man after, then be-  
fore his Conversion.*

644

*Reasons why God may permit Sa-  
tan*

tan

## The Contents.

<i>tan to cast into his Children most vile Thoughts.</i>	645
<i>How to be armed against blasphemous Thoughts.</i>	646, 647
<i>How to be kept from the hurt of Diuellish Thoughts.</i>	654, 655
<i>Difference betweene Trouble rising from bodsly distempers, and that of Trouble of Conscience.</i>	490
<i>Troubles through want of peace of Sanctification, removed.</i>	744
V	
<i>Diswasives from Vnthankfulnes.</i>	253
<i>Of Vprightnesse.</i>	310
<i>Reasons why a man should be Vpright.</i>	317
<i>A description of Christian Vprightnesse.</i>	319, 320
<i>Three acts inseparable from Vprightnesse.</i>	322
<i>A twofold Vprightnesse.</i>	328
<i>Rules directing how to iudge of Vprightnesse.</i>	329
<i>Vprightnesse is not perfect in this life.</i>	330
<i>A few Vpright or hypocriticall actions,</i>	



## The Contents.

<i>actions, doe not prove a man to be Vpright, or an hypocrite. ibid.</i>	
<i>Inward Vprightnesse will alwayes show it selfe in outward righteous- nesse.</i>	332
<i>Signes of Vprightnes, and whence they are taken.</i>	332
<i>Questions about iudging of Vp- rightnesse answered.</i>	354
<i>In what cases Vprightnesse is hardly discerned.</i>	355
<i>A Caution in iudging of Vp- rightnesse by many markes.</i>	356
<i>Motives to Vprightnesse.</i>	367
<i>Meanes against Hypocrisie, and for Vprightnesse.</i>	373
<i>The graces which breed and non- rish Vprightnesse.</i>	276

### W

<i>Christians must Walke with God.</i>	4
<i>What it is to Walke with God.</i>	4
<i>How many things concurre in wal- king with God.</i>	6
<i>Reasons why wee should Walke with</i>	

---

## The Contents.

---

with God.	9
<i>Mans walking with God must be alwayes.</i>	10
<i>Reasons why a man should walke with God at all times.</i>	17
<i>With what manner of wil and con- sent, a man receiveth Christ by Faith.</i>	612

The end of the Contents.

---

# FINIS.

---

